849. No. 37
849
1737
17 MAY 1933

STRI DHARMA

Official Organ of the Women's Indian Association

PRINCIPAL CONTENTS

Women's Franchise

The Women's Movement in India

A Short Story--Kadhambari

Position of Women in the future constitution

Tamil இந்தியமாதர் பொதுக் கூட்டம்

வாக்குரிமையே பெண்விடுதலைக்கு வழி

அகில இந்திய ஸ்திரீகள் மகாசபை, லக்ஷ்மணபுரி

Telugu

వివాహ విధాన సంస్కరణములు

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India, Rs. 5
W.I.A. Members, Rs. 3
Foreign, 10 Sh.

March, 1933
Vol. XVI, No. 5
As. 8, Single Copy

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Stri Dharma

Editor: Dr. (Mrs.) Muthulakshmi Reddi

Headquarters: Pantheon Gardens, Egmore, Madras

Women's Indian Association

OBJECTS

1. To present to Women their responsibilities as daughters of India.

2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

3. To secure the abolition of child-marriage and other social evils.

4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.

5. To secure adequate representation of Women on Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.

6. To secure for Women the right to vote and to be elected for the Council of State.

7. To establish equality of rights and opportunities between Men and Women.

8. To help Women to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

9. To band Women into groups for the purpose of self-development and education, and for the definite service of others.

MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of Women having the same aims can be affiliated to the Women's Indian Association.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims, ideals and work of the Association are on a religious but non-sectarian basis.

CONTENTS

	PAGE.
FRONTISPIECE—MEMBERS OF W. I. A. AND MOTHERS UNION ...	
NOTES AND COMMENTS	223
WOMEN'S FRANCHISE	229
THE WOMEN'S MOVEMENT IN INDIA	235
ANNUAL REPORT OF THE ALL INDIA WOMEN'S CONFERENCE ...	239
SARADA ACT CONFERENCE	243
A SHORT STORY KADHAMBARI	244
W. I. A. HEADQUARTERS	248
,, BRANCH REPORTS	249
POSITION OF WOMEN IN THE FUTURE CONSTITUTION	250
WOMEN THE WORLD OVER	251
AN APPEAL FORM THE W. I. A.	252

TAMIL

இந்தியமாதர் பொதுக் கூட்டம்	254
வாக்குரிமையே பெண்விடுதலைக்கு வழி	257
அகில இந்திய ஸ்திரிகள் மகாசபை, லக்ஷ்மணபுரி	261

TELUGU

వివాహ విధాన సంస్కరణములు ...	266

The Editor does not hold herself responsible for opinions expressed in signed or initialled articles or by correspondents.

Note :—All communications regarding Editorial matter and reviews should be addressed to the Editor, Stri Dharma, Pantheon Gardens, Egmore, Madras.

Subscribers are requested to mention their subscription number when reportby complaints or change of address etc. These communications should reach our office by the 15th of every month.

Group photo taken on the occasion of the public Meeting of the W. I. A and the Mothers' Union at Servants' of India Society, Madras. Mrs. Ramaswamy Sivan Presided

84

Notes and Comments

Why Women want the Vote

"The awakening of India to a sense of her own nationality, which has proceeded so rapidly during the last few years, has not been merely confined to the men, but equally the women of India have begun to realise that they too have a part to play in National life, and that women must help to build up the new free India with the men. A nation consists of men, women, and children, and it is not possible for one sex alone to legislate satisfactorily for the other. The average home consists of a father, mother and children. Now if a home were left entirely to the one parent to provide the money, to cook, feed the family, clean the house, care for the sick, attend to the education of the children, the result would be far from satisfactory; but the Nation in reality consists of millions of homes, with millions of parents and children. As it is necessary to have the mother and father, co-operating to provide for the needs of the individual home, so it is equally important to have the fathers and mothers of the Nation co-operating, to provide for the needs and well-being of the millions of homes that make up the Nation.

Women and men all over the world now realise this fact. If we look back into the history of Governments we see that the Governments of most countries were an autocracy. Those of royal blood, the rich and powerful, governed the people. But gradually the spirit of Democracy began to influence the world, and within the last century, the power, with the right of representation, has been given to the people. But it was only to half the people, the men; and when we look at Europe to day, we can hardly congratulate them on the result of their use of the power that was entrusted to them. In every European country there is devastation, ruin, economic unrest, poverty and many other evils. But in this time of pain and distrust it has been realised that only with the help of the women can the poor, sick, wounded would be healed and reconstructed. In 1884 the Right Hon. W. E. Gladstone, Prime Minister of Britain, gave the vote to the agricultural labourer in England; the rural labourer of those days was a quite uneducated man, and many said he should not be enfranchised, but Mr. Gladstone said: "it does not matter whether he wants the vote or not, it is good for him to have it," and he proved to be right, for the vote was a powerful instrument in the hand of the uneducated labourer, and he was able to demand education, and an improvement in his conditions which was not possible in his former voteless, voiceless condition.

Women's place

No one will deny that, specially in India, the chief sphere of woman is the home. But matters that are discussed in Legislative Assemblies are often matters that vitally affect the home. Consider what are the things that are discussed in these Assemblies: Education of children—certainly woman's sphere; Child welfare—woman's sphere again; Midwives, and matters relating to their work—emphatically woman's sphere; Housing—the house is woman's place; Sanitation—vitally affecting the health of the home; Health and the prevention of Disease in all its aspects—again affecting women; Economics—women are in all the labour markets and factories in India; the Budget—women pay the taxes; War—women bear sons and send them to fight, and also do the work of the country including war work, as we have of the country, including war work, as we have proved in the last terrible years in Europe. And so on with every subject. It is impossible to shut up politics in a compartment and say ' These things are not women's sphere." Nothing can be done in the councils that will affect only one sex. Men and women must work together, the point of view of each being considered for the good and welfare of all. (W.I.A.)

Women's Conference

The All-India Women's Conference is itself a demonstration of communal unity and harmony, several of its constituencies having been orginally organised and developed by women of different creeds and nationalities, European, Parsi, Hindu, Indian Christian, Muslim. The very first conference held at Poona was the fruit of the labour of Mrs. Cousins, Mrs. Huidekoper, Mrs. Sarojini Naidu, Lady Tata and Her Highness the Maharani of Baroda. Though of diverse creeds, women felt the unity and bond of common sisterhood and helped each other and co-operated with one another to advance their common interests.

Now an European woman elected as the Standing Committee member represented the Travancore constituency at the Lucknow conference, a Parsi, the C. P. Constituency, a Hindu, the Calcutta, a Christian, the Madras Constituency etc. etc. Women's place, status and strength in the future constitution will largely depend on whether the Indian women will be united or allow themselves to be divided according to their denominations and communities under the Premier's communal award. The electoral rolls will be separate for each community and the Christian will have no vote for the Hindu nor the Muhamadan for the Christian or the Hindu, however much one may admire the other.

Reserved seats for women are divided according to their respective communities and women who seek election to these seats will have to convass votes among their own community people, with the inevitable result that communal consciousness will get more and more accentuated and the communities will get more and more narrow and communal in their outlook. This will certainly not be conducive to the growth of either nationalism or unity among the Indian people. Therefore we congratulate the Women's Indian Association on the thought provoking resolutions they have passed at a recent public meeting of women in Madras.

> "The meeting is strongly of opinion that a system of franchise and representation based upon communal electorates and interests will be highly detrimental to the progress of the Indian people as a whole and to that of women in particular and therefore it appeals, (i) to the different communities in India to continue their efforts to bring about unity among themselves and (ii) to the Premier to change the communal award so as not to introduce the poison of communalism into the now united women's ranks."

The Premier's Communal Award has called forth protests from all sections of women irrespective of their race or creed. Therefore, I doubt, whether the Indian women will really be benefitted by the recommendations of the Lothian Committee through mere increase in their voting strength and through reservation of seats for women in the provincial and federal legislatures. A good number of women honestly and rightly feel that women should non-co-operate with a system that will divide the ranks of the united Indian womanhood and whether it is worth while to suggest ways and means of increasing the mere voting strength of women. If the Indian women are going to be divided and are going to be returned on their communal tickets, we are sure that more harm than good will result from such a scheme. It might be true that some of our men are responsible for the award and on that account alone the women should not be penalised. We still hope that some way out of this difficulty will be found by the combined efforts of the British and the Indian statesmen. The initiative should come from the British Government by the release of all the political prisoners and by inviting the help and co-operation of all sections of the people to solve this very knotty problem that menaces the growth of Indian nationalism.

THE ALL-INDIA WOMEN'S CONFERENCE has become a great annual celebration and festival for the women of India belonging to all creeds, castes and races. This year in spite of the cold at

Lucknow the largest number of delegates attended the conference representing the 37 constituencies throughout India and the conference gives the visitor an impression that it is the most representative assembly of women. From the extreme south, the full quota of delegates attended the conference.

THE PROGRAMME was full of items of varied interest and it was found that the number of days were not sufficient for the conference work. Naturally much importance was attached to the resolutions on the removal of untouchability and the communal unity and the place of women in the future constitution. Speeches were made in all the principal languages namely English, Hindi, Urdu, (Hindi or Urdu being spoken or understood by most women so much so the women delegates from Travancore and Tamil-Nadu found themselves strangers and foreigners in their own country when languages other than English were spoken).

THE RESOLUTIONS on Birth Control and the Hindu Marriage dissolution bill of Sir Hari Singh Gour called forth very interesting debates and finally both were passed by the majority with certain amendments. It was no doubt a very regrettable fact that the press representatives, mostly men were excluded from the audience with the sad result that speeches and resolutions were not correctly reported, giving room for guesses and much mis-representation and misunderstanding on the part of the public.

Some of us who were standing committee members did not find time enough to do any sightseeing, in the beautiful city of Lucknow nor visit friends nor accept private invitations for tea or dinner. We hope that the organisers of the next conference will take into their consideration all these points.

The Madras Vigilance Association and the act for the closure of brothels and the suppression of traffic in Women and Children.

The report of the Madras Vigilance Association is full of interest, education and much useful information. The fears expressed by a few of our people that the police might abuse their powers and oppress the innocent people, have proved groundless, the credit for which should go to the present Commissioner of Police. The Salvation Army workers have rendered the public of Madras yeoman service in co-operating with the police in the proper enforcement of the Act. In fact, the holy church, the police, the judiciary, the State and the public have co-operated with each other to make the Act a real blessing for the city.

66

The Secretary Rao Bahadur K. V, Sesha Iyengar, Advocate, has given much of his busy time and thought to this humanitarian task. We want both money and workers, perferably women workers to make the act really effective by protecting the girls rescued under the Act, and training them to a useful life.

The public has not yet been educated on the real value of this work to the community. The cause does not appeal to many. Still many among us think that these poor victims of vice, deserve punishment for their sins even though they by themselves are not responsible for the same. Very few realise that the majority of the brothel inmates are victims of poverty, neglect, destitution, and of others' greed, selfishness and lust. That was why we felt the need for legislation and the need for the police help to remove these girls from a wrongful custody imposed upon them against their own expressed desire or wish. Having removed them from those dens of vice, our next duty is to teach them a clean living and show them the right path. That is why the State has to come forward to initiate such good work, to make a beginning and to demonstrate that no human being, however low, is beyond any redemption-much less those girls who are victims of social injustice and victims of a double moral standard.

We wish to question 'whose fault is it that they are so fallen? Can a woman commit the wrong without another being a party to it? Does not justice and humanity require that the other party also should be condemned and stigmatised for the common fault which two alone can commit? Is it not this double moral standard or this one-sided law and unfair and unequal dealing with the sexes that has been responsible for the moral failure of both the sexes and the slave traffic in women and children? Should not the correct teaching that continence and control is as necessary for man as it is for woman, take the place of the wrong public opinion that women alone should be chaste and continent even though commonly called the weaker sex, and should bear the blame for the fault of the stronger sex also? Therefore our gratest need is workers, both men and women, devoted, pure, pious women and men, to broadcast the findings of the League of Nations, and to carry the right message so that in the words of that noble woman, 'The human society towards which it is our duty to strive will have within it no human drugs."

An Ommission

The Poem 'Love's Tribute' published in the January issue of Stri Dharma was from the pen of Dr. James-Cousins. We are sorry for this omission in that issue.

The Hamilton Scholarships

We have pleasure in announcing that Rao Bahadur T. V. Krishnaswamy Ayyar, Retired Deputy Superintendent of Police, proposes to give two scholarships of the value of Rs. 60 each annually to two deserving poor students one of whom will be a girl of the Adidhravida community. The scholarships are institued in the name of Mr. F. A. Hamilton C.I.E., Retired Inspector-General of Police, as a token of the donor's grateful appreciation of the qualities of efficiency, ability and resolute sense of fairness which characterised Mr. Hamilton's administration. The donor was brought into contact with this Officer during a period of nearly thirty years.

The scholarship intended for the Adidhravida girl will always be given to a candidate of that community who is an inmate of the Poor Home in Madras conducted by the Women's Indian Association. The donor reserves the right whenever it is considered necessary or desireable to devote the aggregate amount of the scholarships to the higher education of the selected girl student. The Office-bearers of the Women's Indian Association have been requested to select a girl for the award of the scholarship.

Traffic in Women and Children

REPORT TO LEAGUE COUNCIL

The results of eighteen months' investigations on the spot by a commission of enquiry into the traffic in women and children in the East appeared to-day in the report to the League Council. The report recommends international co-operation to combat the evil through the creation of control authorities in every country.

The Commissioners consider licensed houses as the surest market for international traffickers and their suppression will make it possible to attack the evil at the root.

The report deals with Russian women in the Far East, exiled destitute and driven to a life of shame and refers to the numbers of Chinese victims of the traffic found in all Far Eastern territories, South China and Middle East as far west as India.

The report gives details of traffic in Japanese women in China and elsewhere and refers to the movement of Siamese women to Malay. It adds that cases of traffic in Malay women are almost non-existent and there are very few Hindu, Persian, Arab and Jewish women victims of traffic.

(*Note*:—One scholarship has already been awarded to B. Jinarajadasa, 1st year University Class, National College, Trichinopoly.)

Womens' Franchise

At a recent public meeting of women in Madras organised by the Women's Indian Association and the Mother's Union the following recommendations have been made which ought to engage our serious attention in view of the importance of the subject.

"This meeting realising the value of the vote for the woman expresses its strong dissatisfaction at the tentative conclusions of the Third R. T. C. and the recommendations of the Lothian Committee to enfranchise only about 6½ millions of women in about a women's total population of 130 millions and an adult women's population of about 70 millions and strongly urges upon the British and the Indian Government that an adequate number of women at least equal in number to that of the men may be enfranchised so that and the women voters may have an effective voice in public elections and in the affairs of the country."

"This meeting strongly recommends to the Government that in addition to the number of women voters that will be qualified on the same terms as men, the women in all the Municipalities and towns, large and small, may be enfranchised on a system of Adult Suffrage so as to bring their number equal to that of men voters."

"The Indian Central Committee, although divided on many other issues, submitted no note of dissent on the subject of women's franchise, apart from that of the electorate generally. But the Chairman, Sir Sankaran Nair, and two of his colleagues, in arguing the case for an immediate measure of adult suffrage, at least in Bengal expressly point out that ".

"It would seem difficult, if not impossible, to do justice to the claims of Muslims, women and the depressed classes without universal suffrage. The depressed classes are in favour of adult suffrage and the evidence before us shews that there is a general feeling throughout India in favour of adult suffrage . . . . . Women want it for purposes which need not be elaborated to an English Parliament" (Central Committee's Report; Memorandum by Sir Sankaran Nair and two colleagues, p. 150.)

and elsewhere

"Adult Suffrage would be the best means of emancipating women. The women, irrespective of their religions, will combine to advance their interest and the interests of their children.", (Idem, p. 153, par. 133.)

and

"The Muslims seem to be generally in favour of it, and we doubt whether the claims of women, of the Depressed classes and the tenants and ryots can be adequately met except by adult suffrage." (Idem, p. 155, par. 137.)

In his letter of instructions, the English Prime Minister stated that "His Majesty's Government attach special importance to the question of securing a more adequate enfranchisement of women than the existing system which applies to women the same qualification as to men, and has produced a women's electorate numbering less than one-twentieth of the total male electorates." The proportions of men and women enfranchised at present in the several provinces are shown in the following table:—

Madras	1 to 10
Bombay	1 to 19
Bengal	1 to 26
United Provinces	1 to 22
Punjab	1 to 29
Bihar and Orissa	1 to 62
Central Provinces	1 to 25
Assam	1 to 114

This result is mainly due to the fact that the existing qualification for the vote is a property qualification and that the number of Indian women who own property in their own right is infinitesimal.

The Franchise Sub-Committee of the Round Table Conference stated that "no system of Franchise can be considered satisfactory or as likely to lead to good government where such a great disparity exists between the voting strength of the two sexes. We do not anticipate that the recommendations we have already made will reduce the disparity, nor do we think that they provide sufficiently for the enfranchisement of women. We feel, therefore, that special quallfications should be prescribed for women."

The following is a very rough estimate of the number of women voters who will be placed on the roll under the Property qualifications that the Lothian Committee propose:—

Province	Number of women who would be admitted to the roll on the property qualifications.	Men's electorate.	Ratio of men to women.
Madras	718,000	5,744,000	8: 1
Bombay	50,000	2,976,000	59: 1
Bengal	500,000	6,500,000	13: 1
United Provinces ...	414,000	6,000,000	14: 1
Punjab	101,000	2,350,000	23: 1
Bihar and Orissa ...	46,250	3,150,000	68: 1
Central Provinces ...	70,000	1,660,300	23: 1
Assam	30,000	820,000	27: 1

No figures are available to show how many would possess the proposed educational qualification, but it is clear that such a qualification would tend to increase the disparity between men and women voters, since in 1929, the latest year for which figures are available, 178,285 boys and 12,269 girls passed the upper primary standard.

The figures given below for literate women over 20 show that at present it will not go very far to remove the disparity in voting strength between men and women, and that a second additional qualification is therefore necessary :—

	Women literates over 20 to nearest thousand
Madras	345,000
Bombay	163,000
Bengal	377,000
United Provinces	128,000
Punjab	85,000
Bihar and Orissa	77,000
Central Provinces	40,000
Assam	40,000

The special qualification proposed by the Lothian Committee is the one recommended by the Simon Commission to enfranchise as council voters, the wives of all men who possess the property qualification at present prescribed for the provincial councils.

The folllowing table shows the approximate number of women who will be qualified under each heading :—

Province.	Indepenaent property qualification.	Literacy.	Husband's property qualification.	Total women electorates.	Ratio of men to women.
Madras ...	718,000	345,000	700,000	1,500,000	4 : 1
Bombay ...	50,000	163,000	592,000	750,000	4 : 1
Bengal ...	500,000	377,000	800,000	1,500,000	4 : 1
United Provinces ...	414,000	128,000	1,100,000	1,500,000	4 ; 1
Punjab ...	101,000	85,000	376,000	450,000	5 : 1
Bihar and Orissa ...	46,000	77,000	280,000	350,000	9 : 1
Central Provinces ...	70,000	40,000	266,000	350,000	5 : 1
Assam ...	30,000	40,000	192,000	220,000	4 : 1

In addition to the objection raised by the organised women's association in this country namely that, the possession of a vote by a woman should not depend upon the qualification of her husband, there are other valid reasons against that proposal which compel us to consider other better alternatives.

Polygamy, though not common in this country, is allowed by Hindu and Muhamadan Laws and as there is a certain percentage of cases in our midst; unless all the wives of a landlord, or mirasdar or a zamindar or of any well-to-do man, are enfranchised on his qualification, it is not fair on anybody's part to suggest that only the senior wife should be so enfranchised. The Nambudri Community in Malabar practise polygamy and so also it is fairly common among

the Kallars, Maravars etc., in the south. Even in this very same city there are a number of polygamous alliances to my knowledge. Again we do not understand why the wives of the property holders alone should be enfranchised and not the wives of those men who will be qualified for the vote through their educational qualification through the Lothian recommendation. In fact, the latter method may be a better one, as the wives of men who possess education command more facilities to add to or improve their knowledge if they are already literate and if they are not, they can easily become so with the help of their husbands, whereas the wealthy classes in this country such as the merchants, the Zamindars, the Landlords are mostly conservative by nature and are generally averse to any reform or change in their traditional habits. The supporters of this special qualification namely "enfranchisement of wives and widows on their husbands property qualification" urge this reason that because women of this country do not possess property in their own right this recommendation has been accepted by the R.T.C. delegates. Will not a similar argument namely, that because girls education had not received the same attention as the boys', the number of women literates and educated women are far less than those of men appeal to our people? But at the same time I must admit that I do not favour either proposals to increase the women's voting strength.

The Lothian recommendation is to enfranchise about 30 millions of men and 6½ millions of women.

The total urban population in British India is roughly 27,437,800, of whom only 50 per cent are adults. Of the adults even only 50 per cent are women. Therefore by enfranchising all the adult women in the urban areas the number of women voters together with the number that are qualified for the vote on the same terms as men will not even be equal to the number of men voters, will be only 1/3 of that number.

The following table will give the reader an idea of the voting population in the urban and the rural areas:—

		Urban Vote.	Rural Vote.
Madras	...	600,000	6,644,000
Bombay	...	1,095,000	2,631,000
United Provinces	...	740,000	6,760,000
Punjab	...	295,000	2,505,000
Central Provinces	...	269,000	1,681,000

Therefore the number of urban voters is much less than that of the rural voters. Therefore even by enfranchising all the adult women in the urban areas, the rural population will not be very much affected, but the advantages to women are many.

I. There is more education and more knowlege among the urban population than in the rural women for the reason that all the girls schools, adult women institutions, women clubs, and associations are mostly situated in the municipal towns and cities and towns.

II. The urban women have better facilities for freedom, for education, for the acquirement of knowledge, for exchange of ideas etc., and are less conservative.

III. Polling and convasing for women is easier in the cities than in the villages, presiding women officers will be available in the cities and hence less administrative difficulties.

IV. Compulsory primary education exists in many of the Municipalities and the percentage of women literates is higher in the cities and towns than in the rural areas.

V. Newspapers, and magazines, both vernacular and English are confined chiefly to cities and Broadcasting and radio exists in some of the municipal towns.

Therefore this system has less objections and more advantages for women than the recommendations of the Simon Commission on which the Lothian proposal is based-namely that wives and widows of property holding men should be granted the vote. Further for some years more it will be from the urban dwellers only that women candidates are likely to stand for election and be returned to the council and assemblies.

Mr, C. Y. Chintamani, Mr. Tambe, Mr. Bakhale, Mrs. Radhabai Subbaroyan, the only women member on the Committee, and Major Milner of the Franchise Committee have recommended adult suffrage, to begin with, for the big cities and towns both for men and women. The rest of the members on the Lothian Committee has ruled it out as administratively impossible and as likely to discriminate between the urban and the rural population. Such arguments should not be urged against this proposal in the face of its decided advantages for women in general and as womenn's needs and interests are the same all over.

In this connection I wish to point out while Industrial labour in cities and towns has been recommended by the Lothian Committee to be enfranchised on the basis of Adult Suffrage, the same principle has not been applied to agriculture labour, the reason being the number and consequent administrative difficulties. Therefore, it is but fair to ask that a similar system may be applied to the women also. If our public men and women allow the enfranchisement of labourers and members of trade unions on a system of adult suffrage and of agricultural labour on a basis of restricted franchise why should they not support the enfranchisement of urban women on a system of adult franchise and of rural on a system of a limited franchise. It should be born in mind that all the women's associations of some standing and status have repeatedly urged 'Uniform adult suffrage to eliminate all inequalities and discriminations.

Again there should not be any serious objection to enfranchising all the adult women population in the urban areas in view of the fact that railway labour and trade unions in the cities, of 5 millions strength is to be enfran-

chised on the basis of adult suffrage and trade Union constituencies and special industrial constituencies in India are composed chiefly of men and of a very negligible number of women.

	Number of registered unions (March 1931)	Membership	Number of operatives in registered factories
Madras ...	17	36,707 (809 women)	142,549
Bombay ...	36	66,292 (607 women)	243,945
Bengal ...	28	75,756 (561 women)	563,877
United Provinces ...	6	12,843 (no women)	92,161
Punjab ...	19	9,931 (639 women all in one Union)	49,549
Bihar & Orissa ...	3	71 in two (no women)	66 315
Central Provinces ...	11	5,606 (585 women all in one union)	68,856
Assam ...	nil	nil	6721 (in factories other than tea factories.)

If adult suffrage is to be applied to these members who are neither literate nor property owners and whose only qualification is that they are labourers and members of trade unions, there are stronger reasons for enfranchising all the women over the age of 21 as almost all adult women in this country are engaged in the art and labour of Home-keeping which should also receive sufficient recognition and representation as any other labour. We cannot understand why one set of labourers alone should have adequate representation aud not the other.

Also the low rental qualification, the reduction in the payment of municipal tax in the urban areas, and the Income-tax, will bring a large number of men voters on the electoral roll in the urban areas. Therefore there need not be any apprehension on the part of men that the women voting strength in the cities will be dis-proportionately large.

The total urban population is 27,357, 800 of which half are adults and half are children and non-adults and of the remaining 13,678,900 men and women, 50 per cent will be women, which is approximately 6½ millions.

Number of women that would be enfranchised under literacy	...	1,265,000
Number of women under property qualification	...	1,929,000
Total Adult urban women population ...	...	6,839,450
The probable strength of women voters	...	10,033,450

The number that would get on the electoral roll through all these methods will be actually less than the figures quoted above because the majority of the literate will be confined chiefly to the cities and also a certain percentage of the property holders.

The recommendation of the Lothian Committee proportion of men to women is 4 : 1, while according to the new proposal the ratio may work to 3½ ; 1.

I do wish that those of my sisters who have studied the subject frankly express their opinion on this vital matter concerning the interests of our sex.

The Women's Movement in India

(concluded from page 180)

We are also struggling for the removal of the legal disabilities under which women, in particular Hindu women, suffer—and I cannot but in passing here, pay a tribute however brief, to the untiring efforts of Diwan Bahadur Harbilas Sarda not only for his espousal of the woman's cause but also for his determination to see to it that our grievances in this particular are finally removed by legislation. Needless to say that the position of widows in Hindu homes, marriage laws and the laws relating to the inheritance of property by women need radical alteration—and I have little doubt that the women's organisations in conjunction with the help of social reformers, such as the Diwan Bahadur, will finally achieve the righting of such wrongs by winning public opinion in their favour. Women's work in Baroda and Mysore has been more successful in this sphere than in British India as is evident by recent remedial legislation in both these States.

The Women's Indian Association, under the leadership of Dr, Muthulakshmi Reddi, whose public activities are well-known, is to be congratulated on its work in combating the evils of the systems of religious as well as commercialised prostitution. Vigilance Associations formed by women in the main towns of India are doing much for the removal of these pernicious and degrading vices which constitute a stigma on the social life of the country.

The National Council of Women in India and the newly formed "All Bengal Women's Union" with the help of Western women's organisations are doing valuable work in connection with the suppression of immoral traffic in women and girls. We hope that very shortly there will be enacted in Bengal legislation to stop this evil.

Other problems of moment with which women are grappling and working for are the abolition of untouchability, of polygamy, of drink, gambling and the humiliating system of begging, the encouragement of indigenous industries, the formation of maternity and child welfare centres not only in towns and villages but also in industrial areas, the care of women and children and the bettering of their conditions in industrial areas, (a most crying need) the expansion of medical relief, ways and means of improving the sanitary conditious of life in both towns and villages, the preaching of the simple laws of hygiene amongst the poor, adult education, the starting of

industrial schools and classes for the poor in order to bring the women some economic relief, the opening of parks and playgrounds for the poor who live in congested areas, the problem of juvenile delinquency etc. In all these activities there has been a certain measure of success—the field of work, however, is enormous and, alas! the labourers are few. Progress must, of necessity, be also painfully slow.

In the political life of the country, women have shown their capacity for suffering no less than men. The national appeal for the use of indigenous cloth has found a more ready response from women than from the men. The most outstanding feature of the political awakening is the fact that the women of India form the one community in the country who have from the outset decided to eschew all special favours in the realm of franchise and representation in the new constitution of India for the sake of the wider issues concerned. Being by nature imbued, not only in India but generally speaking, with a deeper love of country as also by virtue of their greater capacity for suffering, they have realised that country must come before community if India is to come in her own. Great credit must be given to the main women's organisations for their loyalty and unflinching adherence to principles where the question of their status in the new constitution is concerned.

And now having tried to put briefly before you the activities of the womanhood of India in the educational, social and political life of to-day, I should like to say a few words as to what this movement amongst us means.

Throughout the world the influences which have gone to determine the position of women in history have been very various. Economic conditions, legal ideas and religious conceptions have all been active, but such conditions, ideas and conceptions have, from time to time, undergone modification or radical alteration—for evolution is the one un-changing law of nature.

The proper status of women in modern societies must, therefore, be discussed and settled in the light, not of history, but of ethics. It must accord, not with any particular phase of the past, but with the general moral ideal which is current at the present time. The treatment of women must be on a level with the general conception of conduct and behaviour which each society seeks to realise. A society based on a democratic conception is a society based on respect for the fundamental fact of human personality. Its institutions have their foundation in that respect. They are adjusted to the necessity of providing the freest scope for the greatest number of persons. If they fail to provide free scope for one half of their members, it follows, that either those members are not persons—an absurdity which I hope no one will admit—I certainly will not do so on behalf of my sex—or that they are not being treated as persons which, obviously, is wrong. Therefore, when we women of India to-day desire a change in outlook as far as our status is concerned we cannot be criticised—because in every age we have to make the appropriate social vesture and we cannot find ready-made clothes in the past. If we think we do so we deceive ourselves. Life means growth and growth means change.

One of the finest women of recent times once said ;

"I believe that a time is coming when it will be apparent that the principle for which we are contending—the unity of the moral law and the equality of all human souls before God—is the most fruitful and powerful revolutionising principle which the world has ever known."

I am certain that what Josephine Butler said of the women's movement in the West is equally true of the woman's movement in India to-day. It can only be seen in its true light when we recognise it as "part of the great movement that has been going on all through the ages to free the world from the dominion of brute force and bring about the rule of the spirit." I claim that woman's capacity for the spiritual life is still her crowning glory.

In this wonderful awakening in India there is the clear demand on the part of the women for freedom and self-development as also for service. Service without freedom is slavery as, in practice, is freedom without service. The woman's movement is the expression of the instinctive desire of women to rise to full liberty of soul, to fullest development as human beings. To serve whole-heartedly, to give without stint, is an essential part of the development of a free woman, We have to battle against apathy, prejudices, and ignorance but there is within us now a passion for reform which, I like to believe, has been kindled at an altar where burns the flame of love for God and man. The women of India are no longer willing to submit to standards, whether legal, political or ethical, which have been set for them by the male conscience of the community; we are passionately aware that such standards have often been allowed to imply the complete subordination or even degradation of whole classes of women; we are aware of the necessity of finding and being judged by our own standards of free human beings, voluntarily accepted; we are determined to face the facts of life, to fight the battles of our sex and take the risks. We will, I am sure, resolutely refuse to accept any safety in any sphere for one class at the cost of any of our sisters. We are striving to learn that the claim of the race is greater than any personal happiness, that private ends must be set aside for the public good and that we must live for a cause. We realise thatt here is no short cut out of our difficulties, that the road may be long and wearisome, but there is always hope in the great and unifying principle which guides us and in the light of which we can go forward with patience and courage to learn, to think and to strive—the principle of reverence and love.

I have endeavoured, however poorly, to explain to you the woman's movement, as I see it, its ideals and aspirations—as also the manifold difficulties which beset the path of progress—and, in conclusion, I would like to take this opportunity of making a very earnest appeal to the members of the opposite sex on behalf of the women of India.

There are innumerable ways in which you can help the women at this juncture—in your private capacity by insisting in your homes that your sisters and daughters are given the same opportunities for education as your brothers and sons; by refusing to allow for them or submit yourselves to early marriage; by helping towards the early abolition of "purdah" and polygamy; by enrolling yourselves as voluntary workers and by aiding the woman's cause both practically and financially—in your public capacity by doing all that in you lies towards the early achievement of remedial legislation necessary for the emancipation of women and by denouncing from public platforms all the evils

in our social customs which are retarding national progress. I would also appeal to the Press to give the woman's movement fuller publicity and moral support in the leading journals of the day.

I beg of you not to set aside lightly the claims of your sisters; not to turn a deaf ear to voice which, though seemingly weak to-day, is daily increasing in and fully conscious of its strength; not to regard women any longer as the mere appendages of man, not to listen to time-worn arguments that freedom of woman means the disintegration of the home or society. Rather would I ask you in all humility to come forward to help the woman's cause, for it is your cause, to have sympathy and understanding, to help to eradicate old prejudices, to strive to guide the movement in the right channels, to realise what it means and what it will come increasingly to mean in the national life of the country. There can be no real progress for our land with one half of its members struggling to find a place for themselves—but with men and women, bound together in a common service of love, there ought to be a glorious future for her.

Huxley, I believe it is, who has said,

> "That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of, whose intellect is a clear, cold, logic, engine with all its parts of equal strength and in smooth working order; ready like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mine; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations, one who, stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will; the servant of a tender conscience, who has learned to love all beauty, whether of Nature or of Art, to hate all vileness and to respect others as himself."

What beautiful words! How truly they ring!

It is the possession of this Knowledge of the great and fundamental truths of Nature, "this" "respect for others" that connote a real sense of citizenship and are required if we are to understand aright any "movement" in any community or class which seeks for the right of self-development and self-expression.

The ethical idea of womanhood must be one that will reconcile the individual rights of women as full persons in a democratic state. It is our bounden duty to see to it that our vehicle of state is in smooth working order with all its parts of equal strength. Women's work in the world is in great measure a different work but there is much that we share in common with men. Let us learn aright that we are indispensable the one to the other and let us see to it that the ideals of the woman's movement find their early and proper fulfilment so that the children of to-morrow may enter into an inheritance of which they shall be proud—a new India in which the spirit of mistrust, the desire for class or community domination shall have been driven out by the spirit of Reverence and Love.

Jullunder 1932

AMRIT KAUR

72

Lady Ramanbhai Neelkanth, B.A., who presided at the All-India Women's Conference held at Lucknow. She is seated in the centre, with her five daughters who, like herself, are also graduates of the Bombay University. The daughters also attended the Conference as delegates from different provinces.

Kumari Padmavati of Coorg, who has completed her five years' Course in Hindi, Sanskrit and Music in the Kanya Gurukula of The Kangri Gurukula University, Haridwar. She came first in the Oratorial contest in Hindi at the annual conference of the Arya Samaj held in Dehra Dun. She intends to take up the work of Hindi Prachar and Journalism.

Mrs Nanavathi (Wife of the Hon, Mr. Justice Nanavathy, I.C.S., Judge, Chief Court of Oudh), who presided at the Oudh Women's Conference held at Lucknow, recently.

73

Annual Report

OF THE ALL-INDIA WOMEN'S CONFERENCE

The All-India Women's Conference has completed the sixth year of its existence. The year which is now coming to a close has been momentous from many points of view, as the women of India have had, in addition to other important problems, to deal with the vital question of the determination of their franchise and representation, in the future constitution of the Country. It will be remembered that during the year 1931 our Conference, jointly with the National Council of Women in India and the Women's Indian Association, submitted to the Round Table Conference a considered Memorandum on the status of women in the new Constitution of India. Early this year they were confronted with another equally important and responsible task viz., the placing before the Indian Franchise Committee presided over by the Rt: Hon'ble The Marquis of Lothian, the view point of the womanhood of India. In view of this fact the Standing Committee felt the necessity of holding an emergent meeting in Delhi on the 17th February 1932. The work before this Committee was to formulate replies to the Questionnaire issued by the Indian Franchise Committee, and to select representatives who could appear before the Committee to give oral evidence if required. This meeting also issued a declaration in which they reiterated their firm resolve to adhere to the Joint Memorandum embodying the demand for Universal Adult Franchise irrespective of any property or literacy qualification and with no expedients such as nomination and eservations of seats etc. The following ladies were chosen and appeared before the Commitiee at selected centres :—

Miss C. N, Nallamuthu Ammal	Madras.
Mrs. Hamid Ali Mrs. Dr. Malini Sukhtankar	Bombay.
Mrs. Lakshmi N. Menon Miss Shelomith I. Vincent Begum Habibullah	Lucknow.
Rajkumari Amrit Kaur, and S. Lakshmibai Rajwade	Lahore.

Mrs. Rustomji Faridoonji also gave evidence at Delhi.

All the representatives who appeared as witnesses upheld the views embodied in the Joint Memorandum already submitted and bravely stood by the cause which they had gone to represent. We will not be doing our duty if we do not make special mention here of the remarkably able evidence tendered at Lahore by our Chairman Rajkumari Amrit Kaur. Her evidence which has since been published in pamphlet form, deeply impressed the members of the Committee and elicited their warm admiration. Not only did it do this, but it was applauded throughout the country as being the most correct and courageous exposition of the women's case in India. She was subjected to an extremely severe and searching cross-examination which, however, helped to bring out all the more forcibly the soundness of the position taken up by Indian woman. It has, however, been a matter of great disappointment that the demands of the

Conference were not accepted by the Franchise Committee whose proposals have included all those expedients which the Conference was at pains to avoid. It is poor consolation, indeed, that the Committee have made a mention in their Report of the firm stand taken by the representatives of the All-India Women's Conference and the views they represent.

The Standing Committee at its Half-yearly meeting held at Nagpur in the third week of July 1932 recorded its sense of keen disappointment at the recommendations of the Lothian Committee and issued a statement of their views which has already appeared in the Press.

The fears engendered by the recommendations of the Lothian Committee were finally confirmed by the decision of His Majesty's Government in what is known as the Communal award. This award removed the last vestige of hope and brought forth from our constituencies a series of protests, and the following cable was sent to the Premier on behalf of the Conference :—

> "Our Conference has read with deep sorrow the Communal Award as touching the womanhood of India. Standing unequivocally for the principles embodied in our Joint Memorandum and our recent statement we totally disapprove and strongly protest against proposals which have failed to recognise our rightful position and seek to establish in our midst communities which will remain permanently estranged from the national life."

The question has ever since been foremost in the minds of all thinking men and women of the country and has served to bring home to us the necessity of further strenuous and concerted action to attain our ends.

A very welcome outcome of our work has been the opening of the Lady Irwin College for Women at Delhi on November 10th, 1932-and we should like to appeal to everyone who has the Educational welfare of the woman of India at heart to help this precious child of the All-India Women's Conference to grow to full stature so that it may give of its best in the shape of women teachers, trained in the latest methods and imbued with the spirit of service.

Early this year, the veteran champion of the women's cause, Rai Bahadur Harbilasji Sarada introduced another of his beneficient Bills in the Legislative Assembly viz., the Hindu Widows' Inheritance Bill. This measure evoked widespread sympathy and support from the women-meetings being held in all the Constituencies and telegrams of sympathy and support being sent to His Excellency the Viceroy, the Home Member, the Secretary Legislative Assembly, and Rai Bahadur Harbilasji. It may be recalled here that the All-India Women's Conference at their last Annual Session passed the following resolution:—

> "This Conference strongly protests against the legal disabilities of Hindu Women in matters of personal and property rights and is of opinion that they must forthwith be removed. To achieve this end, it urges on the Government of India the immediate appointment of an All-India Enquiry Committee and earnestly appeals to all States to co-operate with this Committee."

and the Chairman in a letter addressed to the Private Secretary to His Excellency the Viceroy expressed in unmistakable terms the feelings of the women of India over this question. In view of the apparent absence of sympathy on the

part of the Government, the Chairman appealed to His Excellency the Viceroy that he might atleast instruct his Government not to oppose the measure. Unfortunately the Bill was nót passed but, we think we may safely predict that it will not be long before it becomes part of the Law of the land.

It is a matter of keen regret that the request of the Conference for the ratification by the Government of India of the International Labour Conventfon to fix the minimum age for Indian children for employment in non-industrial occupations has not been successful.

Another noteworthy event of the year was the appointment of Mrs. Lakshmi N. Menon, our Educatinnal Section Secretary, as a member of the Committee appointed by the U. P. Government to enquire into and make recommendations fcr extending facilities for the Education of girls in that Province.

We have great pleasure in announcing and welcoming the formation of two new Constituencies in the State of Kashmir and the North West Frontier Ptovince.

It is our pleasant duty to report again this year that the work of Social and Educational Reform has been carried on by the various Constituencies with ever increasing interest and zeal. Women are openly contesting, on terms of perfect equality with men, seats on Municipal Corporations and academic bodies, such as Senates and University Courts. Mrs. Dr. Malini Sukhtankar our Social Section Secretary topped the list in the Municipal Election of her ward in Bombay. Miss Shoila Bala Dass of Patna and her sister have both secured elected seats in the Patna University Court, and Mrs. Vimala Deshpande has secured a seat in open election on the Nagpur University Court. This is a clear proof of the fact that sex antagonism, as such, does not obtain in this country.

Reports of various useful activities have come in from the Constituencies. Keen interest has been taken in all spheres of life among women. The demand for Compulsary Primary Education for boys and girls has been almost universal—the States Constituencies joining whole-heartedly in it. So also has been the demand for trained teachers with better emoluments, physical culture for children and adult women, well equipped A. V. Schools and High Schools—residential quarters for women teachers and women college students and greater expenditure on the Education of girls. There is one welcome fact which deserves special mention and that is that some of our Constituencies have insisted on having their schools run on non-communal lines and have deprecated denominational institutions.

Realising the need of removing illiteracy among adults, night schools and day classes have been started in many places and they promise excellent results. In one Constituency the Local Committee has made arrangements to teach domestic servants to read and write.

Another important demand which has been made by all the Constituencies is for the wholesale removal of untouchability. Some Constituencies have also placed on record their keen sense of gratitude for the great sacrifice made by Mahatmaji for the cause of the untouchables. It is a good sign that women have bestirred themselves in this direction aa they have always been believed

to be the custodians of orthodoxy. Cosmopolitan dinners were held in some places as a part of the programme of the Constituent Conferences.

The question of providing for Divorce in Hindu Society has also received considerable attention from a majority of the Constituencies. The fact that this demand has been made from quarters, which are believed to be the very strongholds of orthodoxy, and State Constituencies joining in it, shows that this is a question which now requires careful thought and necessary legislation. There has also come the complaint from one of the Constituencies against the prevalent practice of divorce among Mohammedans in so far as it allows an arbitrary power to the husband to divorce his wife at his caprice.

There is great enthusiasm among all our Constituencies for the promotion of indigenous industries and Swadeshi Exhibitions have been an important feature of some of the Constituent Conferences. Resolutions exhorting the use of Swadeshi articles have been adopted by almost all the Constituencies.

Considerable propaganda work has been done for the spread of knowledge of the elementary principles of sanitation hygiene and proper care of children and resolutions have been passed urging the necessity of limiting the family.

Great interest has, as usual, been taken in the working of the Sarda Act. Several prosecutions were successfully launched by the different Constituencies. Numerous important amendments to the Act have been suggested with a view to make it more effective. These will be discussed during the Session.

From the above facts it will be seen that the desire for reform in both Educational and Social spheres is making itself manifest in various forms of activity. Great credit is due to those Constituencies and individuals who have been successful, whether locally or provincially, in their efforts regarding the welfare of women and children. Every age has to make the appropriate social vesture and there is, without doubt to be found today among India's women a clear demand for freedom and self-development as also for service. Service without freedom is slavery as, is practice, in freedom without service.

The heartening features of the work of our Conference are this keen desire for reform and, above all, the spirit of unanimity which binds us together as sisters and has given us the power to realise that individual gain must be made wholly subservient to the common good if we are to make real progress—and that without unity we can achieve nothing. We are, of course, handicapped greatly in the Educational sphere by the present lack of funds and dearth of trained teachers—and in the social world we have to battle against ignorance, prejudice and apathy born of ignorance, and a lack of voluntary workers.

Nevertheless, we are not deterred by the obstacles that confront us, for there is always hope in the great and unifying principle which guides us and in the light of which we can go forward with patience and courage to learn, to think, and to strive—the principle of reverence and of love.

In conclusion, we feel we must bring to the notice of the Conference the fact that there is a certain section among our Constituents who view with misgiving some of the activities in which the Conference has of late engaged, *viz.*, the question of Women's Franchise, and representation, etc. According to their views, by doing so, we are actually bordering on the sphere of party

politics. There is no need to dwell at length here on this matter, but if, according to our Constitution, we proceed to unite on such questions as affect the welfare of women and children—always eschewing party politics—we cannot, limit ourselves to purely Social and Educational matters such as the Dowry system, the Purdah, Kindergarten classes, etc. Situated as we are, true political emancipation only can effectively release as from the shackles, social and economic, that have hitherto enchained us and prevented us from attaining that civic equality to which we are aspiring. Every social and Educational Reform, for which we have to make our voice heard by the Government, can in the event of that measure being spurned, be construed to be a political question. Social and Educational work would remain Social and Educational work if we had only to deal with the people, but where for the least little reform in our conditions we have to approach the Government, our activities cannot, by any stretch of imagination be termed party politics. Our Constitution forbids our participation in party politics but taking part in the same is wholly different from making an effort to secure out rightful position in the future Constitution of our counrry.

In this way only can the Conference have a long life of true service for the womanhood of India.

S. (Rani) Lakshmibai Rajwade,
Hon. Organizing Secretary,
All-India Women's Conference.

Sarada Act Conference

SESSION IN DELHI

The Sarada Act Conference was held this evening under the presidency of Dewan Bahadur Harbilas Sarada, the author of the Act.

A resolution was unanimously passed asking the Government to take steps to amend the law so as to prevent child marriages from being performed in contravention of the Act.

The resolution added, that in order to give the country the full benefit of it the Child Marriage Restraint Act should be so amended as to give power to District Magistrates to issue injunctions stopping the performance of marriages which contravened the provisions of the Act.

Mr. Harbilas Sarda said that the Child Marriage Restraint Act was intended to check the evils of early marriages resulting in young girls being widowed. He said that the Act did not provide for checking such child marriages and therefore the provisions needed modification,

Moulvi Mahfuzulhaq, supporting the resolution, considered marriage before maturity unlawful.

Mrs. Gagodia suggested that the Government should appoint an agency like the C. I. D. for detecting marriages performed in contravention of the Act. After a few more speeches, the Conference dispersed.

A Short Story

KADHAMBARI

It was midday and the sun was blazing hot. The steady hun of the busy world, bent upon its innumerable activities, had hushed itself, into a fatigued sleepiness. At Nungampakam, surrounded by a good-sized gardèn, a cleanly white washed bungalow stood very consipicous by the spick and span appearance of it. Shady bowers and curved pathways marked the four entrances of the bungalow. The main entrance was reached by passing through a clump of closely-set casurina trees. The wide steps led into a smooth verandah and then to the big hall carpeted with soft rugs. Rooms opened on all sides of the hall. A moaning sound broke through one of the half-opened door of a room.

" Auntie, I cannot bear this pain any longer. If the doctor insists, I shall undergo that operation. Why should I prolong this useless life, without a fixed purpose ?".

"Hush, keep quiet, Padmini. Why do you speak such rash words ? You are only thirteen. I am expecting Srinivas every moment. He will do the needful for you".

The first speaker was a young girl, very pale and thin, with a feverish look and roaming eyes. She was fair, with dark heavy masses of hair, a broad forehead, thickly-pencilled brows and a pair of light-grey eyes. She was reclining on an easy chair and turning nervously from side to side. A few away from her, an elderly lady of about forty sat, with her very kind eyes bent with a look of concern on the face of the poor sufferer. Just then there was heard a brisk step outside and presently a young man, tall and very slightly built entered the room. He was so strickingly handsome with a wide forehead, perfectly formed brows, large serious eyes, a straight nose and the merriest, widest, laughing lips. He came smiling towards the patient and bent his eyes kindly upon her.

"Padmini, have the pains started again? Poor child!", then turning to his mother he asked,

"Shall we take her now to Dr. Philip, mother?".

Saraswati ammal smiled confidently upon her son.

"Srinivas, I have been only waiting for you. Yes, it is better she is taken to the doctor at once. In her intense pain, the poor child gets morbid fancies. Take Vimala with you, Srinivas. I have some household duties to attend to".

"Yes mother, please send Vimala as quick as possible. I have left the car ready at the door-step. We can start right away".

Saraswati ammal was a lady, of generous nature and very charitable disposition. She had only two children, Srinivas the son and Vimala the daughter. Padmini was an orphan, a very distant relation of Saraswati. The latter had taken the homeless girl into her home and had her educated and cared after. But Padmini was never healthy and she had frequent attachs of pain in the sides that kept her bed-ridden very often. She was generally very patient but fits of moodiness threw into petulense and bitterness. She was very grateful to Saraswati ammal for all her kindness and madly in love with Srinivas. But Vimala the daughter of the house and the poor orphan Padmini never liked each other. With the intuition of a growing mind, Vimala saw the impossible love of Padmini and resented it. Padmini on her part, acutely sensitive of her position disliked Vimala, with a helpless thwarted feeling of injustice. Srinivas was greatly attracted by Padmini and had watched over her in her times of illness and treated her quite affectionately.

He went to her side and said gently

'Padmini, lean on me and I will take you to the car".

Padmini's face flushed crimson as the blushing red lotus at dawn and she got up slowly and leant on the strong arm of Srinivas, a wild sigh breaking from her. Vimala came into the room at that moment. She cast a look of reproach on poor Padmini and smiled at her brother.

"Brother, I am ready to follow you"

Srinivas saw to the comfort of Padmini when he settled her in the car and getting to the front seat, began to drive. He was a beautiful driver. He would make the car drive like a bird and shoot like an arrow or run it in a smooth soft motion.

Dr. Philip who was a nerve specialist, shook his head after a thorough examination of Padmini.

"It has developed as I, feared, Mr. Srinivas. She has to be operated as early as possible. The tumor she has formed is a dangerous thing." Srinivas turned anxious eyes on poor Padmini's pale face and took aside the doctor.

"Doctor, is the operation a serious one ?".

"Yes, I fear so. Let her have it as the better of the two evils ? There is a chance, you know."

After long arguements and reasonings, it was decided that evening, that Padmini should submit to the operation the next day. Saraswati ammal hovered about Padmini like a guardian angel and Srinivas stayed for a long while by her side. Even Vimala looked contrite.

The next morning Padmini was unusually calm and her big eyes held a strange light. She fixed her glance, steady and love-filled on Srinivas's young face and said,

"I have a strange request to make to you. If I never come out of that operation alive, will you kindly unlock that closed drawer and take something within it which I leave for you."

Srinivas was overcome with confusion but he promised with an assuring smile. Padmini's face suddenly became clouded and hot tears streamed down her cheeks. Srinivas started at the sight and came to her side. "Padmini, poor child, why this emotion? What causes it?"

Padmini snatched at Srinivas's hands and covered them with kisses passionately and then thrust them away with a wild gesture.

The operation was not a success. Padmini's soul left its earthly abode as swiftly as a bird. The poor wasted figure with the childish face and pathetic appearance lay cold and still. Srinivas was wild with grief when he knew.

The opened drawer revealed a letter written in Padmini's neat hand-writting.

'Srinivas, I loved you the first day when your mother so graciously took me into her home. I have loved you these two years with a passionate wildness. But I knew all along, you were not meant for me. I was an outcast, an orphan. I know my end is approaching and I am glad of it. That is the only solution God can grant me. Marry a worthy girl and forget there was ever a Padmini. How I love you, Srinivas!'

Padmini.

Two years had passed away. Srinivas was for a time very ill but he recovered. He grew rather cynical and his already sad eyes took on a sadder look. He felt that he had been unjustly cheated in life. He had not loved Padmini but he was greatly attached to her. Her avowal of love and her sudden death were startlingly painful blows, the effects from which he did not easily recover. His mother was very anxious to get him married but he would not hear the subject boached for two years.

An evening found Saraswati ammal holding a conversation with Srinivas. "My son, I undertand you perfectly. Do you think I do not feel the loss of poor Padmini? Let the rent caused by her death be patched up by the arrival of a girl, worthy to be your wife. I have chosen a girl for you and I want you to go and see her. Srinivas, I care for your well being first. This haggard look does not befit my son."

Srinivas loved and respected his mother. He could not find proper words to answer her.

"Mother, should I marry at all?"

"Yes, I desire it, Srinivas".

A week later Srinivas and his uncle were on their way to the home of the girl chosen for Srinivas by his mother. Srinivas was very emotional. He had conflicting thought working within him. He had realised the truth of his mother's statement. He was in need of a life companion, worthy of his love, to make him forget the sad loss of Padmini. He was at once mody and sad. What would the girl be like? Would she love him? At last they reached their destination. The moment arrived when Srinivas was to see his would-be bride. He felt hot and cold by turns while wild thoughts of running away from the place entered his head. The girl's father called,

"Kadhambari dear, please bring some pan".

At last! Srinivas's heart stood still, when a girl, tall and stately with abundant light-colored hair, a flawless forehead, a pair of timid eyes, small nose and dimpled cheeks entered the room gracefully with the pansupari plate in her hand. Her father said

"Make obeisance to these gentlemen, Kadhambari."

The girl obeyed and gently withdraw.

Srinivas was consious of only one thought. The girl was to be his sweet bride and that happy realisation was quite maddening. His love dormant and pent up all the years of his young manhood surged up in his heart with a force that nearly frightened him. How to meet her once again and know of her mind? The intence desire of it made him bold to approach the father.

"Sir, would you kindly grant me a few minutes talk with your daughter? I should like to know her willingness to marry me."

The father consented. Srinivas met Kadhambari. Oh, the ecstasy of the meeting! Kadhambari, a pure mined girl of fifteen, accomplished, gentle and pretty gave her heart with an immeasurable happiness to Srinivas. They knew they were intended for each other, when Kadhambari bent her blushing face aad whispered "Yes, I love you," Srinivas's joy knew no bounds. His handsome face was radiant with the new found happiness and that moment he forgot the sad period of his life when he felt to be cruelly cheated by Destiny.

BY K. PADMA.

"For me there is no such thing as a refuse of society. The most degraded, the most criminal of men and women are yet our brethren, and of none of them do we dare say that they are beyond redemption and incapable of a spiritual resurrection. The human Society towards which it is our duty to strive will have within it no human dregs."

—(*Josephine Butler*)

Headquarters

RESOLUTION AT WOMEN'S PUBLIC MEETING

A WIDER FRANCHISE FOR WOMEN DEMANDED

A public meeting of women was held on Saturday 18th Feb. evening at the Servants of India Society, Royapettah, to consider the recommendations of the Round Table Conference in regard to franchise for women under the coming constitutional Reforms.

Mrs. Ramaswami Sivan presided and in her introductory remarks, said that whatever position women occupied in household affairs, they should have equal opportunities with men in society and politics of the country.

THE TEXT OF RESOLUTION

Srimathi Subadramma moved the following resolutions:

The public meeting of women urges the immediate release of Gandhiji and other political prisoners to allay the discontent and distrust now prevailing in the country and to create an atmosphere of peace and goodwill for a calm and unbiased consideration of the Reform proposals and for a successful working of the new constitution.

This meeting is strongly of opinion that a system of franchise and representation based upon communal electorates and interests will be highly detrimental to the progress of the Indian people as a whole and to that of women in particular and therefore it appeals, (i) to the different communities in India to continue their efforts to bring about unity among themselves and (ii) to the Premier to change the communal award so as not to introduce the poison of communalism into the now united women's awake.

This meeting, realising the value of the vote for every man and woman in the country, expresses its strong dissatisfaction at the tentative conclusions of the Third R. T. C. and the recommendations of the Lothian Committee to enfranchise only about 6 millions of women in a women's total population of about 130 millions and an adult women's population of about 70 millions and strongly urges upon the British and the Indian Government that an adequate number of women at least equal in number to that of the men may be enfranchised so that women voters may have an effective voice in public elections and in the affairs of the country.

This meeting strongly recommends to the Government that in addition to the number of women voters that will be qualified on the same terms as men, the women in all the municipalities and towns, large and small, may be enfranchised on a system of adult suffrage so as to bring their number equal to that of men voters.

COMMUNAL ELECTORATES DEPRECATED

In seconding the resolutions Mrs. Dadabhai said that it had been absolutely understood from the very beginning that women in India in political affairs did not want to be divided into denominations. The women in India stood for adult suffrage, but if immediately it was not possible to have it all over India, it should, for the present, be introduced in towns at least. There were in India, whomen who, though not executed in the strict sense of the term, to read and write, held sound and sensible views on problems connected with them and it would be absurd to deny them the right to vote in the elections, to their legislatures merely on the ground of "illiteracy" or absence of property qualifications.

Mrs. Ammu Swaminathan, in supporting the resolutions, said that they must all fight against the idea of communal electorates. They must also with one voice ask for the enfranchisement of women in urban areas.

Dr. Muthulakshmi Reddi further, explained the resolutions in Tamil. She said that the panacea for all their ills,—ignorance and poverty—lay in obtaining for every man and woman in India the right to vote. She also expressed her emphatic opinion that the Reforms, whatever they might be, could not be worked when a section of their countrymen were leading their lives in jail.

The resolutions were put and carried unanimously,
The meeting then terminated.

Branch Reports

COONOOR

A meeting of the Women's Indian Association, Coonoor branch, was held last evening under the presidency of Mrs. P. Krishna Menon. Besides the Coonoor members, several ladies from Aruvankadu were also present on the occasion. The statements of Dr. Muthulakshmi Reddi, Begum Shah Nawaz and Mrs. R. Subbaroyan with regard to the women's franchise were read and explained to the members and discussed at great length. The meeting strongly supported the views expressed in these statements. After the meeting, Mrs. P. K. Menon, President of the Coonoor branch Association, was "At Home" to the members.

Position of Women in the future constitution

REVIEW OF WORK OF THE WOMEN'S CONFERENCE

A meeting of the Women's Indian Association was held on Friday the 17th Feb. evening at the Pantheon Gardens, Egmore, to review the work done by the All-India Women's Conference in Lucknow in December last. Miss E. MacDougall presided.

Mrs. A. Kurien, one of the delegates to the Conference, gave a resume of its work. She said it was the seventh All-India Women's Conference, and was attended by 183 delegates, a record number, the previous highest figure having been only 152. All the constituencies, including the newly affiliated ones of Kashmir and North-West Frontier province, sent up representatives. There was an interesting discussion on the question of franchise. Regarding the other resolutions the demand for compulsory primary education for boys and girls was almost universal as also the demand for well-trained teachers with better emoluments, for physical culture for children and adult women and for well-equipped schools. An important feature was that most of the constituencies insisted on having schools run on non-communal lines and were against denominational institutions. Also all constituencies unanimously demanded the wholesale removal of untouchability. There was also a great enthusiasm among the women for the promotion of indigenous industries and Swadeshi Exhibitions formed another important feature of the Conference. They would all have heard with gladness, she said, that Dr. Muthulakshmi Reddi had been unanimously Elected Chairwoman of the All-India Women's Conference,—a very well-deserved mark of tribute to her work and to the work of women in the Madras constituency as a whole. She was glad to report to them also of yet another achievement of the Association's ambition in the establishment of a Home Science Institute for women in Delhi, thanks to the efforts of Mrs. Rustomjee Faridoonji, the Secretary of the governing body of the Institute.

Another delegate to the Conference, said that she was much impressed with the feeling of unity and love that pervaded the atmosphere at the Lucknow Conference. It was a happy time when women from all parts of India came to meet and realised, that there were more things in common in their interests than they realised before.

Dr. Muthulakshmi Reddi said that the holding of their annual conferences had come to be regarded as a great festival, and they all were happy to meet as sisters united in a common bond of womanhood. One important resolution passed at the last Conference was

on communal unity and harmony. The Conference itself was a demonstration of that communal harmony. In the elections in their Councils and Assemblies the women of India were unanimous in demanding a system of joint electorates; they could not bear to think of communal electorates. On the question of franchise their last Conference decided to await the conclusions of the Round Table Conference. They felt also that they could not take an attitude on the question inconsistent with the principles mentioned in their memorandum.

A DISCUSSION

The meeting was followed by a discussion on the question of the position of women in the future constitution. Mrs. Radhabhai Subbaroyan, one of the delegates to the R. T. C., referred to the work of the Franchise Committee and of the Sub-Committee of the R. T. C. on the same subject. She said that when it was definitely ruled that adult suffrage was not possible in India, she pleaded for the introduction of some tests whereby women, as great a number of them as possible, would be eligible to vote. It was decided to prescribe a literacy test for women voters, those able to read, write would be eligible to be enlisted as voters. It was also decided that the wives of persons entitled to vote because of their property qualifications, should also be given the right to vote.

Referring to the Communal Award, Mrs. Subbaroyan, said that it was greatly to be regretted, that her contention for the reservation of seats for women in the Councils, which would enable them to put up candidates from all communities, had been entirely ignored.

The discussion was a lively one in which a number of members took part. It being late, however, the consideration of the subject, was adjourned to tomorrow at the Servants of India Society.

Women the World over

A Mass meeting was held to protest against 'A Year's imprisonment in Madras, India' of Mrs. Margaret E. Cousins and to pay tribute to her for her selfless services to the cause of peace and freedom, on Sunday, January 29, 1933, beginning promptly at 7-30 p.m. and ending at 8-15, in the Oak Room of The Ritz-Carlton Hotel, 46th Street and Madison Avenue. Much enthusiasm prevailed. Addresses by prominent speakers and sympathisers were made. Admission was free.

Auspices: All-World Gandhi Fellowship.
Rev. John Haynes Holmes, President.
Mr. Kedar Nath Das Gupta, Director.
315, Fourth Ave., Room 1801, New York City.

Reported by
MRS. VAN DEER LITT.

WOMEN'S INDIAN ASSOCIATION

An Appeal for Funds

DEAR SIR/MADAM,

You know that the Women's Indian Association is engaged in very many activities for the fulfilment of the following objects:

1. To present to Women their responsibilities as daughters of India.

2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

3. To secure the abolition of Child-marriage and other social evils.

4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.

5. To secur adequate representation of Women on Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.

6. To secure for Women the right to vote and to be elected for the Council of State.

7. To establish equality of rights and opportunities between men and women.

8. To help Women to realise that the future of India lies largely in their hands, for as wives and Mothers they have the task of training, guiding and forming the character of the future rulers of India.

9. To band women into groups for the purpose of self-development and education and for the definite service of others.

The Association grants scholarships to poor and deserving girls, interests women in maternity and child-welfare work and in other social and welfare activities for the general betterment of Indian society; has worked successfully for securing Franchise for women in India (see pages 93 & 94 of the Simon Report Vol. II) and compulsory education for girls in the city and also actually

80

helped in the passage of the Child-Marriage Restraint Act in the Assembly and the Acts for Suppression of Traffic in women and children and the abolition of the Devadasi system. It holds regular monthly meetings for women to educate them on their duties as wives, mothers and as citizens, and publishes a monthly magazine entitled 'Stri Dharma" for the carrying out of the above objects. The Association was the initiator of the All-India Women's Conference and the first All-Asian Women's Conference at Lahore. The Madras Seva Sadan and the Children's Aid Society owe their origin to the pioneer work of this association and the women on the management of these institutions were originally members of the Association.

This Association is affiliated to all the important and influential Women's Organisations throughout the world, whose aims and objects are for the material, moral, social and political advancement of women. Hence the Association is in touch with the organisation, work and progress of the women's movements all over. The Association has an influential and most active committee at London carrying on propaganda work for the benefit of Indian Womanhood.

It has 72 branches, 24 Centres and over 4,000 members all over India.

For all these activities it depends upon the income derived from the sale of "Stri Dharma" and from subscriptions from its members and donations from generous minded individuals and the Corporation grant. The Committee requests the public for liberal donations so as to help the Association to carry on its good and useful work.

(Signed)
Rani of Munagala
Mrs. R. Ramachandra Rao
Dr. (Mrs.) Muthulakshmi Reddi
Mrs. Jinarajadasa
" Ammu Swaminadhan
" G. Lakshmi David

(Signed)
Mrs. R. Ramaswamy Sivan
" H. M. Dadabhoy
" Malati Patwardhan
" K. C. Achaya
Sri. G. Visalakshi Ammal
Mrs. Rajivibai Shiva Rao

Women Magistrate in Bengal

For the first time in the province seventeen women are appointed as Presidency Magistrates empowered to sit with the stipendiary Presidency Magistrate in the Central Children Court, Calcutta. The appointments gazetted to-day include the names of 10 Bengali women, two Muslims, four Europeans and one Parsi.

இந்தியமாதர் பொதுக் கூட்டம்

3-வது வட்டமேஜையும் ஓட்டுரிமையும்

'ஸ்திரீகளைப் பிரித்து வைக்க வேண்டாம்'

மூன்றாவது சர்வகக்ஷி மகாநாட்டில் பெண்களின் ஓட்டுரிமையைப்பற்றியும் அரசியல் திட்டதில் பெண்களின் நிலைமையை முடிவு செய்யப்பட்டதைப் பற்றியும் ஆலோசிக்க 18-2-33 தேதி சனிக்கிழமை யன்றுமாலை ராயப்பேட்டை இந்திய ஊழியர் சங்கத்தில், சென்னை மாதர்களின் பொதுக்கூட்டம் ஒன்று நடைபெற்றது. ஸ்ரீமதி ராமசாமி சிவன் தலைமைவகித்தார். ஸ்ரீமதிகள் ஜீனராஜ தாஸர், பாகப்ஹா சேன், அலமேலு மங்கத்தாயாரம்மாள், வி. வெங்கட்டசுப்பய்யர், வி. என். நல்லமுத்து, கலியாணி அம்மாள், அம்மு சாமிநாதன், சுப்புலக்ஷ்மி, ஆர். ராமசந்திரராவ், என். சிவராஜ் டாக்டர் முத்துலக்ஷ்மி ரெட்டி, சுபத்திரை அம்மாள் முதலானவர்கள் உள்பட பல மாதர்கள் வந்திருந்தார்கள்.

ஸ்ரீமதி ராமசாமி சிவன் கூட்டத்தை ஆரம்பித்துப் பேசுகையில், தற்போது தேசத்தில் அமைப்பும் சமாதானமும் இல்லாமலிருப்பது எல்லோருக்குமே மனக்கஷ்டமாக இருக்கிறதாகவும், வருங்காலத்தில் தேசத்தை ஒழுங்குப்படுத்த வேண்டுமானால் மகாத்மா காந்தியையும் இன்னும் ராஜீயவாதிகளையும் விடுவித்து சீர்திருத்தங்களை ஆலோசிக்க சந்தர்ப்பமளிக்க வேண்டுமென்றார். பெண்களுக்கு சட்டசபைகளில் வகுப்புவாரியாக பிரதிநிதித்துவம் கொடுக்கப்பட்டிருப்பதைப்பற்றிப் பேசுகையில், பெண்களை வகுப்பு வாரியாக பிரித்து வைத்திருப்பது சரியான முறையல்லவென்றும், அதனால் அனர்த்தம் விளையுமென்றும், பெண்களை வகுப்புவாரியாக ஒதுக்கவேண்டாமென்று கேட்டுக்கொள்ளவேண்டுமென்றார். ஸ்திரீகளின் ஓட்டுரிமையைப்பற்றிப் பேசுகையில், தற்போது கொடுக்கப்பட்டிருக்கும் எண்ணிக்கை போதாதென்றும், எதிர்காலத்திலும் ஸ்திரீகளுக்கு சௌகரியமான காரியங்கள் எவ்வளவோ இருக்கிறதென்றும், புருஷர்களுடன் தாங்களும் சமானமானவர்களென்று தாங்கள் போராடி வரும்போது, அவர்களை இன்னும் புருஷர்களைக்கொண்டே ஒவ்வொரு காரியத்தையும் செய்வதென்றால் அது விசனகரமாக இருக்கிறதென்றும், சொத்துரிமை படிப்பு இதைக்கொண்டு ஓட்டுரிமை நிர்ணயிப்பது சாத்தியமில்லை என்றும் சாதாரணமாக ஒரு ஸ்திரீக்கு தன் கலியாண காலத்தில் தாயார் வீட்டில் மஞ்சக்காணி கொடுத்தாலல்லாது அல்லது தன் புருஷன் இஷ்டப்பட்டு அவன் பேரில் ஏதாவது சொத்தை எழுதி வைத்தாலல்லாது ஸ்திரீகளுக்குச் சொத்துரிமை இல்லை என்றும், படிப்பை கவனித்தால் ஏதோ பட்டணங்களில் இருப்பவர்களுக்குத்தான் கொஞ்சம் கல்வி இருக்கிறதென்றும், கிராமங்களில் இருப்பவர்களுக்குப் படிப்பு இல்லை என்றும், எனவே அவர்களுக்கு ஓட்டுரிமை இல்லாதிருந்தால் அது சாத்தியப்படாதென்றும், ஆகையால் வயது வந்த எல்லா ஸ்திரீகளுக்கும் ஓட்டுரிமை கொடுக்கவேண்டுமென்றும், அது சாத்தியமில்லாவிடில் பட்டணங்களிலும் நகரங்களிலும் வசித்து வரும் ஸ்திரீகளுக்காவது அந்த உரிமையைக் கொடுத்து ஸ்திரீ ஓட்டர்களின் எண்ணிக்கையை அதிகப்படுத்த வேண்டுமென்றும் சொல்லி ஸ்திரீகள் எலோரும் ஒன்று சேர்ந்து இவ்விஷயங்களைப் பெறுவதற்கான வேலைகளைச் செய்து வரவேண்டுமென்றும் கூறினர்.

ஸ்ரீமதி சுபத்திரை அம்மாள் தீர்மானங்களைப் பிரேரேபித்தார்.

ஸ்ரீமதி தாதாபாய்

தீர்மானங்களை ஆமோதித்துப் பேசியதாவது :—நமக்கு பிரதிநிதித்வமும் ஓட்டுரிமையும் கொடுக்கப்பட்டிருப்பதைக் குறித்து நாம் ஏகமனதாக இருக்கிறோம். ஆனால் நாம் சொல்லுகிற தென்னவென்றால், ஸ்திரீகளைப் பிரித்து வைக்க வேண்டாமென்கிறோம் எங்களுக்கு ராஜீய உரிமைகளைக் கொடுத்தால் ஸ்திரீகள் என்ற ஒரு சமூகத்தாருக்குக் கொடுக்க வேண்டுமேயொழிய பார்ஸி என்றும், முஸ்லீம் என்றும், கிறிஸ்தவர்களென்றும் பிரிக்கக்கூடாது. நாம் ஸ்திரீகளென்ற ஹோதாவில் நம் முன்னேற்றத்தை யடையவேண்டும். அடுத்த படியானது ஓட்டு சுதந்திரம். இந்தச் சுதந்திர திட்டத்தை நமக்கு திருப்தி அளிக்கக்கூடிய வண்ணம் நிர்மாணிக்க வேண்டியது. அதில் வகுப்புவாரித்துவம் ஜாதி மத வித்தியாஸத்தை நுழைக்கக் கூடாது. படித்த பெண்களுக்கு மாத்திரம் ஓட்டுரிமை கொடுக்கப்பட்டிருக்கிறது. படிக்காத ஸ்திரீகளில் எவ்வளவோ விவேக புத்தியுள்ளவர்கள் இருக்கிறார்கள். கல்வித் திறமை இல்லாத ஸ்திரிகளுக்கு ஓட்டுரிமை இல்லை என்றால் அவர்களுக்குக் கல்வியறிவில்லாமலே போய்விடும் ஓட்டுரிமையைக் கொடுத்தால் அது பெண் கல்வியைப் பெருக்குவதற்கு ஒரு முக்கிய சாதனமாகும். வயதுவந்த எல்லா ஸ்திரீகளுக்கும் ஓட்டுரிமை கொடுப்பது அவசியம். இத்தருணம் சாத்தியமில்லாவிடினும் பட்டணங்களிலும் பெரிய நகரங்களிலும் வசித்துவரும் ஸ்திரீகளுக்காவது அவ்வுரிமையைக் கொடுக்கவேண்டும் அப்படி செய்தால் ஓட்டுரிமை பெற்றவர்கள் ஓட்டுரிமை இல்லாதவர்களுக்குக் கல்வியைக் கற்பித்து கால அளவில் அவர்களையும் ஓட்டுச் சுதந்திரத்தை அடையும்படி செய்வார்கள் என்பதே.

ஸ்ரீமதி அம்முசாமிநாதன்

அடுத்தபடி தீர்மானங்களை ஆதரித்துப் பேசுகையில் சொல்லியதாவது :—

வகுப்பு வாரியாக ஓட்டுரிமையை நமக்கு கொடுத்திருப்பதைக் குறித்து நாம் பலமாக சண்டைசெய்ய வேண்டும். நாம் இதுவரையில் ஒரே சமூகமாகக் கூடி நமது வேலைகளைச் செய்து வந்திருக்கிறோம். நமக்கு யாதொரு விதமான வித்தியாசமுமில்லை. கவர்ன்மெண்டார் இதை அறிந்துகொள்ளாமல் நமக்கு வகுப்புவாரியாக ஓட்டு சுதந்திரம் கொடுத்திருப்பது நமக்கு தீங்கை விளைவிக்கும் பின்னும் வயது வந்த எல்லா ஸ்திரீகளுக்கும் ஓட்டுரிமையைக் கொடுக்க சாத்தியமில்லாவிடில் தாற்காலிகமாக பட்டணங்களிலும் நகரங்களிலுமிருக்கும் எல்லா வயது வந்த ஸ்திரீகளுக்கும் அவ்வுரிமையைக் கொடுத்து பரீக்ஷிக்க வேண்டும். இது ஒரு சிறிய விஷயம். இதை நாம் எல்லோரும் ஒருமனதுபட்டு கேட்க வேண்டும். நாம் வெற்றி பெறும் வரையில் கூட்டங்களை கூட்டவேண்டும் என்பதே.

டாக்டர் முத்து லக்ஷ்மி ரெட்டி

சொல்லியதாவது :—அநேகம் பேர்கள் மகாத்மா காந்தி முதலானவர்களை விடுவிக்க வேண்டுமென்று சொல்லுகிறார்கள். இப்போது அநேகர் லோதியின் கமிட்டி வட்டமேஜை மகாநாடு முதலான கூட்டங்களில் கலந்துகொண்டு ஏதோ ஒரு முடிவுக்கு வந்திருக்கிறார்கள். ஆனால் ஜனங்களுக்கு அவர்கள் செய்த காரியங்களில் நம்பிக்கை இல்லை. இராஜாங்க விஷயங்களை ஆலோசிக்க வேண்டுமானால் ஒரு சாராரை ஜெயிலில் போட்டுவிட்டு மற்றவர்கள் ஒரு முடிவுக்கு வந்தால் அதில் நம்பிக்கை இருக்காது. சரோஜினி முதலான ஸ்திரிகள் ஜெயிலில் இருக்கிறார்கள். அவர்கள் பெரிய தேசாபிமானிகள். அவர்கள் ஜெயிலில்

இருக்கும்போது நாம் வேலை செய்ய நமக்கு மனம் இடங்கொடுக்கமாட்டேனென்கிறது. ஆகவே அவர்களை விடுவிக்குமாறு நாம் கவர்ன்மெண்டாரை கேட்டுக்கொள்ளவேண்டும். ஓட்டு முதலான விஷயங்களில் இந்து என்றும் முஸ்லிம் என்றும் பிரித்து வைத்திருக்கிறார்கள். அம்மாதிரி நமக்குள் பிரிவினை இருக்கக்கூடாதென்று நாம் எல்லோரும் சேர்ந்து வேலை செய்யவேண்டும். இப்போதே தேசத்தில் ஒற்றுமை இல்லை. நம்மை இன்னும் பிரித்து வைத்தால் சண்டை வித்தியாஸங்கள் அதிகமாகும். தேசம் விருத்திக்கு வராது. நமக்கு இடைஞ்சல்தான் விளையும். லோதியன் கமிட்டி சிபார்சுகள் சரியானதென்று தோன்றவில்லை. நம்மில் வயது வந்த எல்லோருக்கும் ஓட்டுரிமை கொடுக்கவேண்டும். இந்தக் காலத்தில் ஓட்டென்றால் எல்லோருக்கும் தெரியும். ஸ்திரிகளில் அநேகர் கல்வி அறியாதவர்களிருந்தாலும் அவர்களுக்கு விவேகம் இருக்கிறது. படித்தவர்களைக் காட்டிலும் அவர்கள் அநேக விஷயங்களில் புத்திசாலிகளாக இருக்கிறார்கள் படிப்பறிந்தவர்கள்தான் புத்திசாலி என்று சொல்லுவது தப்பு. பி. ஏ. பி. எல். படித்திருக்கும் புருஷர்களில் எவ்வளவு பேர் அவிவேகிகளாக இருக்கிறார்கள். ஆகையால் எல்லா யுக்த வயது ஸ்திரிகளுக்கும் ஓட்டுரிமை கொடுக்க வேண்டியதவசியம். நாம் இந்த விஷயத்தில் சும்மா இருக்கக்கூடாது.

தீர்மானங்கள்

தற்போது தேசததிலிருந்து வரும் அதிருப்தியையும் அவநம்பிக்கையையும் விலக்கி இராஜீய சீர்திருத்த திட்டங்களை மௌனமாகவும் நிர்பக்ஷ பாதகமாகவும் ஆலோசித்து புதிய திட்டங்களை எதிர்காலத்தில் வெற்றிகரமாக வேலை செய்ய ஒரு நல்ல சந்தர்ப்பத்தை உண்டாக்குவதை முன்னிட்டு காந்திஜியையும் இன்னும் இதர ராஜீய வாதிகளையும் சிறையினின்று. விடுவிக்குமாறு சென்னை ஸ்திரிகளின் கூட்டம் வற்புறுத்துகின்றது.

வகுப்புவாரி பிரதிநிதித்துவம் ஓட்டுரிமையும் பொதுவாக இந்திய ஜனங்களுக்கு முக்கியமாக ஸ்திரீகளுக்குப் பாதகம் விளைவிக்கக் கூடியதென்று இக் கூட்டம் அபிப்பிராயப்படுகிறபடியால், இந்தியாவிலுள்ள பல வகுப்பாரும் தங்களுக்குள் ஒற்றுமை நிலைநாட்டுவதற்கான முயற்சிகளைசெய்து வரும்படிக்கும், இந்திய மாதர்களுக்குள் வகுப்பு வாதம் என்ற விஷத்தைப் பரவவொட்டாமல் தடுப்பதற்காகத் தன்னால் இயற்கப்பட்ட வகுப்பு திட்டத்தை மாற்றும்படி பிரதம மந்திரியைக் கேட்டுக் கொள்ளுகிறது.

இந்தியாவில் 1300 லக்ஷம் ஸ்திரீகளும் 700 லக்ஷம் வயது சென்ற ஸ்திரீகளுமிருக்கையில், அவர்களில் 60 லக்ஷம் பேர்களுக்கு மாத்திரம் ஓட்டுரிமை கொடுக்கலாமென்று லோதியின் கமிட்டியாரும் 3-வது சர்வ கக்ஷி மகாநாடும் முடிவு செய்ததை இக்கூட்டம். பலமாகக் கண்டிப்பதுடன், தேர்தல்களிலும் தேசிய காரியங்களிலும் மாதர்கள் தங்கள் செல்வாக்கை திறமையுடன் உபயோகிப்பதற்கு புருஷர்களுக்குக் கொடுக்கப்பட்டிருப்பதைப் போலவே மாதர்களுக்கும் போதிய ஓட்டு சுதந்திரத்தை கொடுக்கவேண்டுமென்று பிரிடிஷ் அரசாங்கத்தாரையும் இந்திய அரசாங்கத்தாரையும் கேட்டுக்கொள்ளுகிறது.

முனிசிபாலிட்டிகளில் மாதர்களுக்கு எந்த நிபந்தனைகளின் பேரில் ஓட்டுச் சுதந்திரம் கொடுக்கப்பட் டிருக்கின்றதோ அந்த நிபந்தனைகளின்பேரில் இன்னுமதிகமான வயது சென்ற மாதர்களுக்கு ஓட்டு சுதந்திரம் கொடுக்க வேண்டுமென்று கவர்ன்மெண்டாருக்கு பலமாக சிபார்சு செய்கிறது.

வாக்குரிமையே பெண்விடுதலைக்கு வழி

ஒரு இந்திய சகோதரி வேண்டுகோள்

இந்திய மாதர் சங்க ஆதரவிலும், தாய்மார் சங்க ஆதரவிலும் சில நாட்களுக்குமுன் நடைபெற்ற ஒரு சென்னை மாதர் கூட்டத்தில் சில சிபார்சுத் தீர்மானங்கள் நிறைவேற்றப் பட்டன. அத்தீர்மானங்களைச் சென்னை மாதர்கள் கவனிக்கவேண்டியது மிக அவசிய மாகும். அக்கூட்டத்தில் நிறைவேற்றப்பட்ட சிபார்சுத் தீர்மானங்கள் ஆவன:—

(1) பொதுத்தேர்தல்களிலும் தேச நிருவாகத்திலும் பெண்கள், செல்வாக்குப் பெறும் பொருட்டு, எவ்வளவு புருஷர்களுக்கு வாக்கு உரிமையளிக்கப்பட்டிருக்கிறதோ அவ்வளவு பெண்களுக்கும் வாக்குரிமை யளிக்கப்படவேண்டும்.

(2) புருஷர்களுக்கு எந்த யோக்கியாம்சங்களை ஆதாரமாகக் கொண்டு வாக்குரிமை யளிக்கப்படுகிறதோ அந்த யோக்கியாம்சப்படி பெண்களுக்கும் வாக்குரிமை யளிக்கப்படுவதுடன் எல்லா முனிசிபல் நகரங்களிலும் பிராயபூர்த்தி வந்த பெண்களுக்கெல்லாம் வாக்குரிமையும் அளிக்கவேண்டும்.

இந்திய மத்திய கமிட்டி இதர விஷயங்களில் அபிப்பிராய பேதம் காட்டியிருந்தாலும் பெண்களுக்கு வாக்குரிமை யளிக்கும் விஷயத்தில் அபிப்பிராய பேதம் காட்டவில்லை.

வங்காளத்தில் பிராய பூர்த்தி வந்த பெண்களுக்கெல்லாம் வாக்குரிமை யளிக்க வேண்டுமென்று வற்புறுத்துகையில் இந்திய மத்திய கமிட்டித் தலைவர்கள் சங்கரன்நாயரும் அவரது சகாக்களில் வேறிருவரும் கூறியிருப்பதாவது:—

சர்வ ஜன வாக்குரிமை யளிக்காமல் முஸ்லீம்களுக்கும் மாதர்களுக்கும் ஒடுக்கப்பட்டவர்களுக்கும் நியாயம் வழங்க முடியாது. ஒடுக்கப்பட்டவர்கள் பிராய பூர்த்தி வந்தவர்களுக்கெல்லாம் வாக்குரிமை அளிக்க வேண்டுமென்று கேட்கிறார்கள். இவர்கள் அபிப்பிராயத்துக்கு இந்தியா முழுதும் ஆதரவு இருந்து வருவதாயும் தெரிகிறது. இந்திய மாதர்களும் பிராய பூர்த்தி வந்தவர்களுக்கெல்லாம் வாக்குரிமை யளிக்க வேண்டுமென்று கோருகிறார்கள். அந்தக் காரணங்களை நாம் இங்கே விளக்கிக் கூறத் தேவையில்லை.

வேறொரு இடத்து மத்திய கமிட்டி ரிப்போட்டு கூறுவதாவது:—

பிராய பூர்த்தி வந்த பெண்களுக்கெல்லாம் வாக்குரிமை யளிப்பதினாலேயே பெண்கள் விடுதலை அடையக்கூடும். மதவித்தியாசங்களைப் பாராட்டாமல் தமது க்ஷேமத்தையும் காப்பாற்றிக் கொள்ள எல்லாப் பெண்களும் ஒற்றுமைப்பட்டு முயற்சி செய்யக்கூடும். பிராய பூர்த்தி வந்த பெண்களுக்கு வாக்குரிமை யளிப்பதை முஸ்லீம்கள் பொதுவாக ஆதரிக்கிறார்கள். பிராய பூர்த்தி வந்தவர்களுக் கெல்லாம் வாக்குரிமை யளிக்காமல் ஒடுக்கப்பட்டவர்களுக்கும் விவசாயிகளுக்கும், ரயத்துகளுக்கும் நியாயம் வழங்குவது அசாத்தியமென்றே தோற்றுகிறது.

இந்திய மத்திய கமிட்டியாருக்கு பிரிட்டிஷ் முதன் மந்திரி அனுப்பிய சிபார்சுக் கடிதத்தில் அவர் கூறியிருப்பதாவது:—

மாதர்கள் போதுமான அளவுக்கு வாக்குரிமை பெறுவதைப் பிரிட்டிஷ் சர்க்கார் கருதுகின்றனர்.

தற்காலத்து வாக்குரிமை பெற்றிருக்கும் ஆண்களுக்கும் பெண்களுக்கும் உள்ள விகிதக்கணக்கு பின்வருமாறு:—

சென்னை	...	10 க்கு 1
பம்பாய்	...	19 ,, 1
வங்காளம்	...	26 ,, 1
ஐக்கிய மாகாணம்	...	29 ,, 1
பாஞ்சாலம்	...	29 ,, 1
பீகார், ஒரிசா	...	62 ,, 1
மத்திய மாகாணம்	...	25 ,, 1
ஆசாம்	...	114 ,, 1

இதற்குக் காரணம் வாக்குரிமைக்கு, சொத்தை ஒரு யோக்கியாம்சமாகக் கருதியிருப்பதாகும். மேலே கூறிய மாகாணங்கள் பலவற்றில் பெண்கள் பேரால் சொத்தில்லையாகையால் சொற்பப் பெண்களே வாக்குரிமை பெற்றிருக்கிறார்கள்.

ஆண்கள் பெண்கள் ஓட்டுரிமை விஷயத்தில் அபார வித்தியாசமிருந்து வரும் எந்த நாட்டிலும் நல்ல அரசாட்சி நிலை பெரும் முறையில் தேர்தல் நடத்த முடியாதென்று வட்டமேஜை மகாநாட்டு வாக்குரிமைச் கமிட்டியார் அபிப்பிராயப் பட்டிருக்கிறார்கள் மேலும் அக்கமிட்டியார் கூறியிருப்பதாவது:—நாங்கள் செய்திருக்கும் சிபார்சுகளால் அந்த அபார வித்தியாசம் நீங்கிவிடும் என்று நாங்கள் நம்பவில்லை. எங்கள் சிபாரசுகளால் போதுமான அளவுக்குப் பெண்கள் வாக்குரிமை பெறுவார்கள் என்றும் நாங்கள் எண்ணவில்லை. ஆகவே பெண்களுக்கு வாக்குரிமையளிக்கும் விஷயத்தில் விசேஷ யோக்கியாம்சங்கள் ஏற்படுத்தவேண்டியது அவசியமாகும்.

லோதியன் கமிட்டி சிபார்சுப்படி சொத்து யோக்கியாம்சையினால் வாக்குரிமை பெறக்கூடிய பெண்கள் ஆண்களின் விகிதக்கணக்கு பின்வருமாறு:—

மாகாணம்		பெண்கள்	ஆண்கள்	ஆண் பெண் விகிதம்
சென்னை	...	718,000	5,744,000	8-க்கு, 1
பம்பாய்	...	50,000	2,976,000	59-க்கு, 1
வங்காளம்	...	500,000	6,500,000	13-க்கு, 1
ஐக்கிய மாகாணம்	...	414,000	6,500,000	14-க்கு, 1
பாஞ்சாலம்	...	101,000	2,350,000	23-க்கு, 1
பீகார் ஒரிசா	...	46,250	3,150,000	68-க்கு, 1
மத்திய மாகாணம்	...	70,000	1,660,000	23-க்கு, 1
ஆசாம்	...	30,000	820,000	27-க்கு, 1

கல்வி யோக்கியாம்சப்படி வாக்குரிமை பெறக்கூடிய பெண்கள் தொகை எவ்வளவென்றும் அறிய முடியவில்லை. ஆனால் கல்வியை முக்கிய யோக்கியாம்சமாகக் கொண்டால் ஆண்பெண் ஓட்டுரிமை விகிதத்தில் அதிக வித்தியாசம் ஏற்படுமென்பது உறுதி. ஏனென்றால் 1929-ல் 178,285 பையன்களும் 12,269 பெண்களுமே அப்பர் பிரைமரி ஸ்டாண்டார்டு வரைப் படித்திருப்பதாகத் தெரிகிறது.

இருபதுவயதுக்கு மேற்பட்ட படித்தபெண்களின் புள்ளி விவரம் வருமாறு:—

சென்னை	...	...	345,000
பம்பாய்	...	...	163,000
வங்காளம்	...	...	377,000
ஐக்கிய மாகாணம்	...	...	128,000
பாஞ்சாலம்	...	...	85,000
பீகார், ஒரிசா	...	...	77,000
மத்திய மாகாணம்	...	...	40,000
ஆசாம்	...	...	40,000

இந்தப் புள்ளி விவரங்களினால் ஆண் பெண் ஓட்டுரிமை வித்தியாசம் மிகுந்திருக்குமென்று தெரியவில்லையா?

சட்டசபை தேர்தலுக்கு வாக்களிக்க சொத்து யோக்கியாம்சை யுடைய புருஷர்களுடைய மனைவிமாருக்கெல்லாம் வாக்குரிமை யளிக்கவேண்டுமென்று சைமன் கமிஷன் சிபார்சு செய்திருக்கிறது.

கல்வி யோக்கியாம்சையினாலும் சொந்தச்சொத்து யோக்கியாம்சையினாலும் புருஷன் சொத்து யோக்கியதையாலும் வாக்குரிமை பெறக்கூடிய பெண்களின் புள்ளி விவரமாவது.

மாகாணம்	சுயசொத்துரிமை	கல்வி உரிமை	கணவன் சொத்துரிமை	மொத்தம்	விகிதம்
சென்னை	718,000	3450000	700,000	1,500,000 ...	4-க்கு, 1
பம்பாய்	50,000	163,000	592,000	750,000 ...	4-க்கு, 1
வங்காளம்	500,000	377,000	800,000	1,500,000 ...	4-க்கு, 1
ஐக்கியமாகாணம்	414,000	128,000	1,100,000	1,500,000 ...	4-க்கு, 1
பாஞ்சாலம்	101,000	85,000	376,000	450,000 ...	5-க்கு, 1
பீகார் ஒரிசா	46,000	77,000	280,000	350,000 ...	9-க்கு, 1
மத்திய மாகாணம்	70,000	40,000	266,000	350,000 ...	5-க்கு, 1
ஆசாம்	30,000	40,000	192,000	220,000 ...	4-க்கு, 1

புருஷர்களின் யோக்கியாம்சங்களை ஆதாரமாகக் கொண்டு பெண்களுக்கு ஓட்டுரிமை யளிக்கக்கூடாதென்று பொதுவாக மாதர் சங்கங்களெல்லாம் ஆக்ஷேபிக்கின்றன. இதைவிட முக்கியமான ஆட்சேபணைகளும் பல இருக்கின்றன.

பலதார மணம் இந்தியாவில் சர்வ சாதாரணமாக நடைபெறவில்லை யானாலும் ஹிந்து முஸ்லீம் லாக்கள் பலதார மணத்தைத் தடுக்கவில்லை. எனவே பலர் பலதார மணம் செய்தே வருகிறார்கள். ஆகவே பலதார மணம் செய்து கொள்ளும் ஜமீன்தார்களுடையவும் மிட்டாதார்களுடையவும் மிராசுதார்களுடையவும் இதரர்களுடையவும் எல்லா மனைவிமாருக்கும் ஓட்டுரிமை யளித்துத் தீரவேண்டியது அவசியமாகும். மூத்த மனைவிக்கு மட்டும் ஓட்டுரிமையளிப்பது நியாயமாகாது. மலையாளத்திலே நம்பூதிரிகள் தாராளமாகப் பலதார மணம் செய்கிறார்கள். தென்னாட்டிலே கள்ளர் மறவர் முதலியோரும் பலதார மணம் செய்கிறார்கள். இந்தச் சென்னை நகரத்தில் பலதார மணம் செய்து கொண்டவர்கள் பலர் இருக்கிறார்கள். மேலும் சொத்துடைய புருஷர்களின் மனைவிமாருக்கே வாக்குரிமையளிக்க வேண்டியதின் காரணமென்னவென்பதும் நமக்கு விளங்கவில்லை. லோதியன் கமிட்டி சிபார்சுப்படி கல்வி யோக்கியதையுடைய புருஷர்களின் மனைவிமாருக்கும் ஏன் வாக்குரிமை யளிக்கக்கூடாது? வாஸ்தவத்தில் இதுவே சரியான முறையாகும். ஏனென்றால் கல்விப் பயிற்சியுடையவர்கள் மனைவிமாருக்கே ஓட்டின் மகிமையும் அரசியல் விஷயங்களும் நன்கு தெரிய இடமுண்டு. இந்நாட்டிலே, வியாபாரிகள், ஜமீன்தார்கள் மிட்டாதார்கள் முதலிய பணக்காரர்கள் பொதுவாக அரசியல் விஷயங்களில் கவனம் செலுத்துவதில்லை. அவர்கள் சீர்திருத்தங்களை விரும்புவதில்லை. எனவே அவர்களது மனைவிமாருக்கு வாக்குரிமையளிப்பதினால் என்ன பலன்? பணக்காரர் மனைவிமார் வாக்குரிமையை ஆதரிப்பார்கள். இந்நாட்டிலே பெண்களுக்கு சொத்துரிமை இல்லாததினால் பணக்காரர் மனைவிமாருக்கு வாக்குரிமையளிப்பதை வட்டமேஜை கமிட்டியார் ஆதரித்தார்கள் என்று கூறினார்கள். ஆனால் ஒரு முக்கிய விஷயத்தை நாம் கவனிக்க வேண்டாமா? ஆண்கள் கல்வியைப்போல் பெண்கள் கல்வி விஷயத்தில் தேசமக்கள் அவ்வளவு கவனம் செலுத்தவில்லை. ஆகவே படித்த பெண்கள் தொகை குறைவாகவே இருக்க முடியும், எனவே வாக்குரிமை பெற்ற பெண்கள் தொகையை அதிகப்படுத்துவதற்காக மேலே கூறிய இரண்டு யோசனைகளையும் நான் ஆதரிக்கவே இல்லை.

சுமார் 3 கோடி ஆண்களுக்கும் 65 லக்ஷம் பெண்களுக்கும் ஓட்டுரிமையளிக்க வேண்டுமென்பதே லோதியன் கமிட்டி சிபார்சுகளின் நோக்கம். நகரங்களில் வாழும் மாதர்களுக்கெல்லாம் வாக்குரிமையளிக்க வேண்டுமென்று லோதியன் கமிட்டியார் வேறொரு சிபார்சும் செய்திருக்கிறார்கள்.

இந்தியாவிலே நகரத்தில் வாழும் ஜனங்களின் மொத்தத்தொகை 27,437,800. இவர்களில் பாதிப் பேர் பிராயபூர்த்தி வந்தவர்கள். பிராய பூர்த்தி வந்தவர்களில் நேர் பாதிப் பேர் மாதர்கள். எனவே, பிராய பூர்த்திவந்த நகர மாதர்களுக்கெல்லாம் வாக்குரிமை யளிக்கப்பட்டாலும், அவ்வாறு வாக்குரிமை பெற்றவர்கள் தொகையும் புருஷர்களுக்கு நிகரான யோக்கியாம்சங்களினால் ஓட்டுரிமை பெற்றவர்கள் தொகையும் சேர்த்துப் பார்த்தாலும் புருஷ வாக்காளர் தொகையில் மூன்றிலொரு பகுதியாகவே இருக்கும். நகர, கிராம வாக்காளர் புள்ளி விவரம் பின்வருமாறு :—

மாகாணம்			நகர வாக்காளர்	கிராம வாக்காளர்
சென்னை	...	...	600,000	6,644,000
பம்பாய்	...	...	1,095,000	2,631,000
ஐக்கிய மாகாணம்	...	...	740,000	6,760,000
பாஞ்சாலம்	...	...	295,000	2,505,000
மத்திய மாகாணம்	...	...	269,000	1,681,000

ஆகவே கிராம வாக்காளர் தொகையைவிட நகர வாக்காளர் தொகை மிகக் குறைவாகவே இருக்கும். எனவே நகரங்களிலுள்ள பிராய பூர்த்தி வந்த மாதர்களுக்கெல்லாம் வாக்குரிமை யளிக்கப்பட்டாலும் கிராம ஜனங்களுக்கு அதனால் பாதகமேற்படாது. ஆனால் பெண்களுக்கு அதனால் ஏற்படக்கூடிய நன்மைகள் பலபல.

1. பெண் பள்ளிக்கூடங்களும் பிராய பூர்த்தி வந்த இதர மாதர் ஸ்தாபனங்களும் மாதர் சங்கங்களும், கிளப்புகளும் நகரங்களிலே இருந்து வருவதினால் கிராம மாதர்களை விட நகர மாதர்களே கல்வி கேள்விகளில் சிறந்தவர்களாக இருக்கிறார்கள்.

2. கல்வி கற்கவும், கல்வியை விருத்திசெய்யவும நகர மாதர்களுக்கே அதிக வசதிகள் இருக்கின்றன.

3. தேர்தல் நடத்தவும் கிராமங்களைவிட நகரங்களிலே அதிக வசதியிருக்கிறது. தேர்தல் உத்தியோகஸ்தர்களாக இருப்பதற்கும் நகரங்களிலேதான் பெண்கள் இருந்து வருகிறார்கள்.

4. முனிசிபல் நகரங்களில் எல்லாம் கட்டாயக் கல்வி ஏற்பாடு இருந்து வருவதினால் கல்வி கற்றவர்கள் கிராமங்களைவிட நகரங்களிலே அதிகமாக இருந்து வருகிறார்கள்.

5. ஆங்கில தேச பாஷைப் பத்திரிகைகளும் ரேடியோக்களும் நகரங்களிலே இருந்து வருகின்றன.

ஆகவே நகர மாதர்களுக்கு ஓட்டுரிமை யளிப்பதே நல்ல யோசனையாகும். மேலும் கொஞ்ச காலத்துக்கெல்லாம் நகர மாதர்களே தேர்தலுக்கு முன்வரக்கூடும். லோதியன் கமிட்டி மெம்பர்களான திருவாளர்கள் சிந்தாமணி, தாம்பே, பக்கலே, மிஸஸ் ராதாபாய் சுப்பராயன், மேஜர் மில்னர் முதலியவர்கள், நகரங்களிலுள்ள பிராய பூர்த்தியுடைய ஆண்களுக்கும் பெண்களுக்கும் வாக்குரிமை யளிக்கவேண்டுமென்று சிபார்சு செய்திருக்கிறார்கள். இதர லோதியன் கமிட்டி மெம்பர்கள் அது அநுபவசாத்தியமல்லவென்று மறுத்தார்கள். ஆனால் என்னுடைய யோசனையை அப்படி மறுக்க முடியாது. ஏனெனில் என் யோசனையினால் பெண்களுக்கு அதிக நன்மை விளைய இடமிருக்கிறது.

மற்றும், நகரங்களிலுள்ள பிராய பூர்த்தி வந்த தொழிலாளர்களுக்கெல்லாம் வாக்குரிமை யளிக்கவேண்டுமென்று லோதியன் கமிட்டியார் சிபார்சு செய்திருப்பதினால் பிராய பூர்த்தி வந்த நகர மாதர்களுக்கு வாக்குரிமை யளிப்பதை ஒருவருக்கும் ஆட்சேபிக்க முடியாது. தொழிலாளர் சங்கங்களிலெல்லாம் புருஷர்களே அதிகமாக மெம்பர்களா யிருக்கிறார்கள். பெண்கள் தொகை குறைவாயிருப்பதினால், அந்தத் தொகுதியில் பெண்கள் வெற்றிப்பெற முடியாது.

சொத்தோ, கல்வியோ இல்லாதவர்களுக்குத் தொழில் பற்றி வாக்குரிமை யளிக்கலாமானால் நகர மாதர்களுக்கு மட்டும் ஏன் வாக்குரிமை யளிக்கக்கூடாது. மாதர்கள் எல்லாம் வீட்டு வேலைகளோ இதர வேலைகளோ செய்பவர்களே. தொழில்களில் வித்தியாசம் கற்பிப்பது ஒழுங்காகாது. நகரங்களில் வீட்டுவரி வருமானவரி முதலியன குறைக்கப்பட்டு விட்டதினால் அதிக புருஷர்கள் வாக்குரிமை பெறக்கூடும். எனவே பெண் வாக்காளர்கள் தொகை அதிகமாகிவிடுமென்று ஒருவரும் அஞ்சத் தேவையில்லை

நகர ஜனங்களின் மொத்தத் தொகை 27,357,800 இவர்களில் சேர்பாதிப்பேர் பிராய பூர்த்தி வந்தவர்கள் மீதிப்பேர் குழந்தைகளும் பிராய பூர்த்தி யடையாதவர்களுமாவர். பிராய பூர்த்தி யடைந்தவர்களில் சுமார் பாதிப்பேர் பெண்கள். அவர்கள் தொகை சுமார் 65 லட்சம் இருக்கலாம்.

84

கல்வி யோக்கியதைப்படி வாக்குரிமை பெறக்கூடிய பெண்கள் ...	... 1,265,000
சொந்த சொத்து யோக்கியத்தைப்படி வாக்குரிமை பெறக்கூடியவர்கள்	... 1,926,000
நகர மாதர் மொத்தத் தொகை	... 6,839,450
பெண் வாக்காளர்களாய் வரக்கூடியவர்களின் மொத்தத் தொகை	... 10,033,450

இந்த சம்பிரதாயப்படி யெல்லாம் ஓட்டர் ஜாபிதாவில் சேரக்கூடிய பெண்கள் தொகை மேலே காட்டிய மொத்தத் தொகையைவிடக் குறைவாகவே இருக்கும். ஏனென்றால் படித்த பெண்களில் பெரும்பாலர் நகரங்களிலே இருப்பார்கள். மற்றும் சொற்ப பேரே சொத்துடையவர்களாயும் இருப்பார்கள்.

லோதியன் கமிட்டி சிபார்சுப்படி ஆண் பெண் ஓட்டுரிமை விகித அளவு 4க்கு 1. என்று புது யோசனைப்படி மூன்றரைக்கு 1 விகித மிருக்கக்கூடும்.

பிராய பூர்த்தி ஓட்டுரிமையைத் தவிர இதர முறைகள் எல்லாம் குறைபாடுடையவைகளேயாகும். ஆனால் மிகவும் குறைந்த குறைபாடுகள் உடையது எது என்பதை நாம் முக்கியமாகக் கவனிக்கவேண்டும். மேலும் கட்டுப்படுத்தப்பட்ட வாக்குரிமைத் திட்டம் சில காலத்துக்கே அமுலில் இருக்கும். கொஞ்ச காலத்துக்குப் பிறகு சர்வ ஜன வாக்குரிமையளிக்கப்படக்கூடும். எனவே இவ்விஷயத்தைப்பற்றிப் பரிசீலனைசெய்ய சகோதரிகள் எல்லாம் தத்தம் அபிப்பிராயத்தைப் பகிரங்கமாக வெளியிட முன்வருமாறு வேண்டுகின்றேன்.

அகில இந்தியா ஸ்திரிகள் மகாசபை லக்ஷ்மணபுரி, 1932-33

கல்வி மசோதாக்கள்

கட்டாய மூலாதார (பிரைமரி) கல்வி பயிற்சி.

1. 12 வயதுக்குட்பட்ட ஆண் பெண் பிள்ளைகளுக்கு இலவச பிரைமரி கல்வி பயிற்சி தர வேண்டுமென்ற வேண்டுகையை மறுபடியும் வற்புறுத்தி, லோக்கல் கவர்மெண்டுகளும் மற்றும் பரிசீலன சபைகளும் 5 வருஷங்களுக்குள் எல்லா ஜில்லாகளின் தலை நகர்களிலும், நாகரீகம் பெற்ற பட்டணங்களிலும், பேட்டைகளிலும், கிராமங்களிலும் கல்வேலை நடக்கத்தக்க சீருக்குள் ஐக்கிய மாகாணம் முழுவதிலும் அவ்வேலை 20 வருஷங்களுக்குள் முற்றும் முடிய நடந்தேறச்செய்ய அதற்கேற்ற சகல ஏதுக்களையும் ஆரம்பித்து நடத்த இந்த மகா சபை அவ்வேலையை அதிகாரிகள் உடனே ஆரம்பிக்க கேட்கிறது.

2. எல்லா பெற்றோரையும் விசேஷமாக முஸ்லீம் பெற்றோரையும் தங்கள் தங்கள் பெண் மக்கள் உயர்தர கல்வி பெறத் தக்கதான ஏதுக்கள் செய்யும்படி இந்த மகா சபை அவர்களுக்கு முழுமனதோடு மனு செய்துக் கொள்ளுகிறது.

ஸ்திரீகள் (யூனிவர்சிட்டி) சர்வகலாசாலை சபை

3. பூனாவிலுள்ள இந்திய ஸ்திரீகள் யூனிவர்சிட்டியில் பிரவேச பரீக்ஷையில் அல்லது மெட்ரிகுலேஷன் பரீக்ஷையில் சித்தியடைபுவர்களை, மற்ற யூனிவர்சிட்டிகளில் சித்தியடைபுவர்களுக்கு ஒக்க கவர்மெண்டும், மற்றும் பொது இலாக்காகளும் அங்கீகரிக்க இந்த மகா சபை விரும்புகிறது.

குடும்ப நிர்வாக ஸாஸ்திரக் கல்லூரி

4. அகில இந்தியா ஸ்திரீகள் கட்டுப்பாடு சங்கம் (A.I.W.C.) லேடி இர்வின் ஸ்திரீகள் கல்லூரி என்னும் பெயர் கொண்ட ஒரு கல்லூரியை டெல்லியில் குடும்ப நிர்வாக சாஸ்த்திரத்தை கற்பிக்க ஏற்படுத்தினதற்காக அக்கூட்டத்தாரை புகழுகிறோம். இச்சாஸ்திர பரீக்ஷையில் தேர்ந்தவர்களை, அச்சாஸ்திரங்களை குறிக்கப்பட்ட சில வருஷங்களுக்கு அதே கல்லூரியில் கற்பித்து வரத்தக்கதாக குறைந்தது இரண்டு ஸ்காலர்ஷிப்புகள் (கல்லூரில் கட்டணச் சிலவுக்காக உபகார. பண உதவி) ஏற்படுத்தத்தக்கதாக பணம் சேகரிக்க அக்கல்லூரியை

மேல்பார்த்துவரும் தலைவர்களை விரும்புகிறோம். மேலும் இந்த பிரயோசனமும் இணையற்றதுமான கல்விச் சாலைக்கு தாராளமாக பண உதவி செய்ய சகலரையும் வேண்டிக் கொள்ளுகிறோம். அதோடுகூட, குடும்ப நிர்வாக சாஸ்திரத்தை ஐஸ்கூல்களில் கட்டாய பாடமாகவும் கல்லூரிகளில் விருப்ப பாடமாகவும் ஏற்படுத்தப்படும்படி உறுத்துச் சொல்லுகிறோம்.

ஜாதிபேதமற்ற பள்ளிகூடங்கள்

5. ஐக்கியத்தின் மேன்பாட்டில் இந்த மகா சபை நம்பி அவ்வய்க்கியம் கைவல்லியமாக அனுபோக பிரயத்தனங்கள் செய்ய ஊக்கமாக உழைக்க விரும்புகிறது. ஆகையால் அடியில் வரும் ஆலோசனைகளை நடத்தக் கோருகிறது.

1. ஜாதி வித்தியாசம் இல்லாமையின் மேல் சகல கல்விச் சாலைகளும் நிலைக்கவேண்டும்.

2. எல்லா ஜாதியாரும் ஒருவரோடொருவர் சம்பந்தப்படுவதற்கு ஒரு பொது பாஷை அவசியமாக இருப்பதால் இந்தியாவின் அதிகமான பாகங்களில் பேசிவரும் பொதுவான ஒரு பாஷையை இந்தியா முழுவதுக்கும் பொதுபாஷையாக்க பிரயத்தினங்கள் செய்யப்பட வேண்டும்.

சரீர பயிற்சி

6. சகலருடைய சுகத்திற்கும் பொது நந்தவனங்களுடையவும் பிள்ளைகளுக்கு விளையாட்டு ஸ்தலங்களுடையவும் அவசியத்தை முன்னிட்டு சகல நகரங்களிலும் அவ்வித ஏதுக்களை ஏற்படுத்த முன் நாம் செய்த தீர்மானத்தை மறுபடியும் ஸ்திரப்படுத்தி, பள்ளிக்கூடங்களிலும் கல்லூரிகளிலும் சரீர பயிற்சி போதனை பிரபலமாக விர்த்திச் செய்யப்பட நாம் நம் முழு மனதோடு ஆமோதிக்கிறோம்.

7. சில நாட்களுக்குமுன் கல்விச்சாலைகளுக்கு விசேஷமாய் பிரைமரி பாடசாலைகளுக்கு கல்வி இலாக்கார் தந்த பணச்சகாய தொகையை குறைத்ததை எதிர்த்து, உடனே அக்குறைவை நீக்கி முழுத்தொகையையும் அவ்விலாகார் திரும்ப கொடுக்கும்படி அவர்களை துரிதப் படுத்துகிறோம்.

சிறுபிராயம் கடந்த பெரியவர்களின் போது கல்வி

8. (1) இந்த மகா சபை தேசத்தின் சிறுபிராயம் கடந்த பெரியவர்கள் கற்பிக்கப்பட வேண்டியதின் முக்கியமான அவசியத்தை உணர்ந்தவர்களாக கூடுமான ஏதுக்கள் உடனே ஏற்படுத்தப்பட துரிதப் படுத்தியும் அவ்வெண்ணம் கைக்கூட ரேடியோ, பிராட் காஸ்டிங் முதலியவற்றை பிரயோகிக்கவும் ஆலோசனை சொல்லுகிறது.

(2) ஓட் கொடுக்கும் விசேஷித்த உரிமை விஷயத்தில் கல்வி அறிவு ஒரு நிபந்தனையாக இருப்பதை மனதில் வைத்து பொது ஜனத்தின் அக்கல்வி அறிவு இல்லாமையின் குறைவை நீக்க ஏதுக்கள் உடனே ஏற்படுத்தப்பட வேண்டுமென்று இம் மகா சபை உணர்ந்து வற்புருத்துகிறது.

முக்கிய பிரேரேபணைகள்

ஓட் கொடுத்தலின் விசேஷ உரிமை

1. வரப்போகும் இந்திய மகா சட்ட நிர்வாகத்தில் ஸ்திரீகளின் ஓட் கொடுக்கும் உரிமை விஷயத்திலும் மற்றுமுள்ள சுவாதீனங்களையும் பற்றிய எல்லாவித ஏற்பாடுகளைப் பற்றியும் இம்மகா சபை முன் செய்துள்ள தீர்மானங்களை இப்பவும் ஸ்திரமாகப் பற்றி இருக்கிறது. அது ஸ்திரீ புருஷ சமான நிலைமையின் தகுதியில் நம்பிக்கை கொண்டதாய் புருஷர்களுக்கு ஒத்த சுயாதீன பொருப்பை ஸ்திரீகளும் அடைய வேண்டுமென்று வர்ப்புருத்துகிறது. ஆண் பெண் வித்தியாசத்தால் நீதி நியாங்களிலும் ஆகார வகுப்புகளிலும் பொது தொழிற் சாலைகளிலும், உத்தியோகங்களிலும், அதிகாரங்களிலும், மகிமைப் பட்டங்களிலும் மற்றும் எந்த ஜீவனார்த்த விஷயங்களிலும் ஸ்திரீகள தாங்கள் ஸ்திரீகளாக

இருப்பதாலே எவ்விதத்திலும் தகுதி அற்றவர்களாக கருதப்படலாகாதென்று தீர்மானிக்கிறோம்.

2 இந்த மகா சபை ஏகோபித்து நிற்கிறது.

(1) இந்திய ஸ்திரீகள் விஷயமாய், ஜாதிக்கேற்ற வித்தியாச பொருப்பு அளிப்பதை மறுப்பதில்,

(2) ஐக்கிய கூட்டமாய் (சகல ஜாதியாரும் ஏகோபித்த விதமாய்) ஓட் எடுத்தும் ஏற்பாடுகளை கேட்பதில்.

சகல ஜாதியின் ஐக்கியம்

3. எவ்விஷயத்திலும் இந்தியாவின் முன்னேற்றத்திற்கு ஐக்கியமும், சமாதானமும், நல்லெண்ணமும் அவசியமென்பதை நம்பி, இதை அடைய நல்நோக்கத்தோடு செய்யப்படும் எல்லா உத்தம பிரயத்தனங்களையும் இம்மகா சபை மனப்பூர்வமாயும் மகிழ்ச்சியோடும் ஏற்று அவைகள் ஜெயங்கொள்ள கடவுளைப் பிரார்த்திக்கின்றது.

தீண்டாமை

4. (1) தீண்டாமையின் வழக்கத்தை இம்மகா சபை பழித்துதள்ளி, பொல்லாப்பை அடியோடு அகற்றவும் அதற்கென்று மனப்பூர்வமாக உழைக்கவும் தீண்டாதவர்கள் என்று சொல்லப்படுபவர்களின் ஆலயப் பிரவேசத்திற்கென்றும், அவர்கள் கிணறுகள், குளங்கள், தெருக்கள் முதலியவற்றின் பொது அனுபவத்திற்கென்றும் பள்ளிக்கூடங்களிலும் வேலை ஸ்தலங்களிலும் சமான அனுபவம் அடையவும் தக்கதாக உழைத்து வருகிறவர்களுக்கு சகலரும் விசேஷமாய் ஸ்திரீகளும் மனப்பூர்வமாய் சகாயம் செய்து உழைத்து வரவும் விரும்புகிறோம்,

(2) தீண்டாதவர்கள் என்று அழைக்கப் படுபவர்களுக்கு தங்கள் ஆலயங்களை திறந்துவிட்ட சகல இந்திய இராச்சியங்களுக்கும் நாம் மனமார வாழ்த்துதல் சொல்லி இந்த நல்ல முன்மாதிரியை திருவனந்தபுரமும் பின்தொடர்ந்து தென்னிந்தியாவுக்கு வழிக்காட்டியாக இருக்க அவ்விராஜ்ஜியதிற்கு விண்ணப்பம் செய்கிறோம்.

3. ஸ்ரீ எஸ் ரெங்கையரும், டாக்டர் சுப்பராயனும் அசம்பிளியிலும் சென்னை சட்ட சபையிலும் கொண்டுவரும் தீண்டாமை விலக்கு மசோதாவை இந்த மகா சபை முழுமனதாய் ஆமோதித்து மகிமை தங்கிய வைசிராய் அவர்களும் இந்தியா கவர்ன்மெண்டும் அம்மசோதாக்களை உடனே அங்கீகரிக்க மனு செய்துக் கொள்ளுகிறது.

சுதந்தர உரிமை

ஸ்திரீகள் சுதந்தர உரிமைக்கு தடையாக உள்ள எல்லா நியாய அட்டுகளையும் அதிசீக்கிறத்தில் ரத்து செய்ய இந்த மகா சபை வெகுவாய் துரிதப் படுத்துகிறது. இவ்விஷயத்தில் ஹரிபிலாஸ்—சாரதாஜீ எடுத்துக்கொள்ளும் எல்லா பிரயத்தனங்களையும் அது மனமேற்று மகிழ்வுடன் அவைகளை அங்கோரம் செய்கிறது.

கலியாண சம்பந்த பந்தம் நீக்கல்

6. (1) சர். ஹரிஸிங் கோர் அவர்கள் இந்து கலியாண விஷயமாய், கலியாண சம்பந்த பந்தம் நீக்கல் மசோதாவை கைகொண்டதற்காக அவருக்கு இந்த மகா சபை மிக நன்றியுடையதாக இருந்து, அம்மசோதா பரோடா இந்து கலியாண பந்தம் நீக்கல் மசோதாவை அடுத்திருக்கச் செய்ய சிபாரிசு செய்கிறது.

(2) சாதாரணமாக மகமதிய புருஷர்கள் தங்கள் மனைவிகளை தள்ளிவிடும் வழக்கத்தை நாடி புருஷன் தன் சொந்த சித்தத்தினால் தன் மனைவியை தானே தள்ளிவிடுவது இஸ்லாமிய போதனைக்கு நியாயமானதாக இல்லாததால், இஸ்லாமிய சட்டப் பிரகாரமே அப்படி தள்ளக்கூடும் என்பதை பிரிட்டிஷ்

நியாய ஸ்தலங்கள் அங்கீகரிக்க வேண்டுமென்று ஏற்படுத்தப்பட வேண்டுமென்று இந்த மகா சபையின் தீர்க்க ஆலோசனையின் தீர்மானமாக்கப் பட்டது.

சாரதா சட்டம்

7 சாரதா சட்டம் மிக அவதூராக மீரப்பட்டு வருகிறதை கவனித்து அது திரமாய் பிரயோகிக்கப்படத்தக்க ஏதுக்களோடு மாற்றப்பட இந்த மகா சபை சிபாரிசு செய்கிறது.

இளம் பிராய குற்றங்கள்

8. 18 வயதுக்குட்பட்ட பிள்ளைகளின் பாதுகாப்புக்காக பம்பாய், கல்கத்தா சட்டத்தை ஒட்டி அகில இந்திய பிள்ளைகள் சட்டம் ஒன்று அவசியமென்றும், ஸ்திரீகள் இளம்பிராய குற்றங்களை எல்லா வகைகளிலும் அறியவும் அவ்வித இளம்பிராய குற்றவாளியான பிள்ளைகளும், அநாத பிள்ளைகளும் சீர்திருத்தம் அடையத் தக்கதாக அவர்களுக்கு சங்கங்களும், ஆதரவை இடங்களும், காப்பு விடுதிகளும் ஏற்படுத்துகிற விஷயத்தில் கூடி உழைக்கவும் இந்த மகா சபை ஆலோசித்து தீர்மானித்தது.

யாசகரைபற்றிய பிரசினம்

9. (1) இந்த தேசத்தில் யாசகர்களின் பிரசினம் மிக பிரதானமும், இருக்க இருக்க அபாயகரமுமாக இருப்பதால், அவர்கள் பொது வீதிகளிலும், கடைத்தெருக்களிலும், மற்றும் எந்த இடங்களிலும் பிச்சை எடுக்காது தடுக்கத் தக்கதாக, மாகாண சர்க்காரும், சுகா ஆதரவு சபைகளும் (முனிசிபாலிட்டி முதலியன) ஏற்ற சட்டங்கள் நிரூபிக்க இந்த மகா சபை ஆலோசனை கொண்டுளது.

(2) வயோதிபரையும், அங்கவீன முள்ளவர்களையும், வேலை செய்ய முடியாத நிலைமையில் இருப்பவர்களையும் ஆதரித்து போஷிக்கும் தர்ம விடுதிகளுக்கும் யாசகமே தொழிலாக கொண்டுள்ள திடகாத்திர தேகிகளாக இருப்பவர்களுக்கு அவ்வவர்களுக்கு ஏற்ற தொழிலைத் தரத்தக்கதாக ஏற்படும் தொழிற்சாலைகளுக்கு பொது ஜனங்கள் தங்கள் தர்ம சகாயத்தை அனுப்பிவைக்க இந்த மகா சபை விண்ணப்பிக்கிறது.

சுதேச கைத்தொழில்கள்

10. இந்த மகா சபை சுதேச கைத்தொழில் விஷயமாய் செய்த தன் முன் தீர்மானங்களை மறுபடியும் உறுதிப் படுத்துவதோடு, கைத்தொழில் விர்த்தியும் செலவுக்கு வேண்டிய வரும்படியும் தேச அபிவிர்த்திக்கு அவசிய மானவைகளாக இருப்பதால் அவைகளின் அபிவிர்த்தி அதிகப்பட ஒவ்வொருவரும் சுதேச சரக்குகளையே பிரயோகிக்கும்படி பொது ஜனங்களை விண்ணப்பிக்கிறது.

ஸ்திரீகளையும் இளம் பெண்களையும் கொண்டு (துன்மார்க) வர்த்தகம்

11. (1) ஸ்திரீகளையும் இளம் பெண்களையும் கொண்டு துன்மார்க ஜீவிய வர்த்தகத்தை அடக்க ஏற்பட வந்த மசோதாவை ஐக்கிய மாகாணத்துடையவும் மைசூர், எல்லை மாகாணத்துடையவும் ஆலோசனை சபைகள் காட்டிய நிலையை இந்த மகா சபை மிக துக்கத்தோடு அவலைகளுக்கு எடுத்துக் காட்டி அத்துன் மார்க்க வியாபாரத்தை நடத்துகிறவர்களை தண்டிக்கவும் அவர்களுடைய ஆதீனத்திற்குள்ள துன்மார்க்க விடுதிகளிலிருக்கும் பிராயமற்ற சிறுமிகளை விடுவிக்கவும் தக்கதான ஏற்ற சட்டம் நிரூபிக்கப்பட வேண்டிய அவசியத்தை அச்சபா அங்கங்களுக்கு வற்புறுத்திக்காட்டி அவர்கள் அப்படிச் செய்ய தூண்டுகிறது.

(2) அப்பொல்லா விடுதிகள் மூடப்பட சென்னை, பம்பாய் சட்ட நிருபண சபையார் தீர்மானித்து, அச்சட்டம் பிரயோகிக்கப்பட செய்ததற்காகவும் கல்கத்தா ஆலோசனை சபை அச் சட்டத்தை இன்னும் சீர் திருத்த ஒரு விசேஷித்த காரிய விசாரணைச் சபையாரை ஏற்படுத்தியிருப்பதற்காகவும் அவ்வாலோசனை சபைகளை இம்மகா சபை வாழ்த்துகிறது.

உணவு பதார்த்தங்களை கலந்து கெடுத்தல்

12. நகர நிர்வாக சபைகள் (முனிசிபாலிட்டிகள்) உணவு பதார்த்தங்களை கலந்து கெடுத்தலைபற்றி சட்டத்தை வெகுவாய் வற்புருத்து கையாள அச்சபைகளுக்கு இந்த மகா சபை மிகவும் தாழ்ந்தமாய் சிபாரிசு செய்கிறது.

கிராம சீர்திருத்த ஏற்பாடுகள்

13. ஸ்திரீகளின் ஒழுக்க சங்கங்களையும் அவைகளின் தனித்தனி ஊழியர்களையும் கிராமங்களில் சீர்திருத்த வேலையை மன உற்சாகத்தோடு உழைத்து வர இந்த மகா சபை கோருகிறது.

ஜனசார மத்திய பீடங்கள்

14. ஸ்திரீ ஊழியர்களை படிக்க ஜனசார மத்திய சபா பீடங்கள் ஏற்படுத்தப்பட வேண்டுமென்னும் அவசியத்தை இந்த மகா சபை முன் தீர்மானித்த மசோதாவை மறுபடியும் வற்புரித்தி ஸ்திரப்படுத்துகிறது.

மதுவிலக்கு

15. இந்த மகா சபை மதுவிலக்கைப்பற்றி முன் தீர்மானித்த மசோதாவை மறுபடியும் வற்புரித்தி ஸ்திரப்படுத்துகிறது

பிள்ளை பிறவி அடக்குமுறை

16. ஸ்திரீகளின் வலுவின்மையையும் சிசுமரண மிஞ்சிய எண்ணத்தையும் தேசத்தின் தரித்திர பெருக்கத்தையும் இந்த மகா சபை கவனித்து பிள்ளை பிறவி அடக்கு முறையை கலியாணம் செய்துள்ள ஆண்களுக்கும் பெண்களுக்கும் தகுதியாக ஏற்படுத்தப்பட்டுள்ள ஸ்தலங்களில் கற்பிக்கப்பட வேண்டுமென்று விரும்புகிறது. இந்த விசேஷித்த பிரசினையை பிரசித்தப்படுத்த நகர நிர்வாக சபைகளும் மற்றும் அவ்வித சபைகளும் அவ்விஷயத்திற்கென்று ஏற்ற ஸ்தளங்களை ஏற்படுத்தி அங்கு அவ்விஷயங்களை போதிக்க வைத்திய அதிகாரிகளை அழைப்பித்து அவர்கள் சகாயத்தை பெற்றுக்கொள்ள விரும்புகிறது.

ஸ்திரீ பிரதிநிதிகள்

17. சர்வதேச உடன்பாடு சங்கத்திற்கும், சர்வதேச சம்பந்த சபைக்கும் இந்திய கவர்ன்மெண்டார் அனுப்பி வைத்திருக்கும் பிரதிநிதிகளில் ஸ்திரீகளுடையவும் பிள்ளைகளுடையவும் அனுகூலத்தை நாடி, ஸ்திரீகளையும் பிரதிநிதிகளாக ஏற்படுத்தி அனுப்பிவைக்க இந்த மகாசபை இந்திய சர்க்காருக்கு சிபாரிசு செய்கிறது.

தொழிலாளர் பிரசினங்கள்

1. கைத்தொழில்கள் இல்லாத மற்ற வேலை ஸ்தலங்களில் வேலை செய்ய வேண்டிய இந்திய பிள்ளைகளின் குறைந்த வயதின் திட்டம் என்னவென்று சர்வதேச சம்பந்த தொழிலாளர் மகா சபை நிர்ணயிக்க இந்திய சட்ட ஆலோசனை மகா சபை திட்டப்படுத்தாததை இந்த மகா சபை துக்கத்தோடு வெளியிட்டு, சீர்திருத்தமுள்ள கைத்தொழில்சாலைகளிலும் மற்றும் தொழில்சாலைகளிலும் வேலைக்கு அமர்த்திக் கொள்ளும் இந்திய பிள்ளைகள் 12 வயதுக்கு குறைக்கவர்களாக இருக்கக்கூடாதென்று இந்திய கவர்ன்மெண்டாரும், மகா ஆலோசனை சபையாரும் ஒரு சட்டத்தை ஏற்படுத்த இந்த மகா சபை துரிதப்படுத்துகிறது.

2. ஒழுங்கு ஏற்பாடில்லாத வேலைகளில் வேலை செய்யும் பிள்ளைகளை தங்கள் எஜமான்களிடம் பிள்ளைகளின் பெற்றோர் அடமானம் வைப்பதை தடுக்கும் சட்டத்தை இந்த மகா சபை முழுமனதாய் ஆமோதித்து இந்த வித அடமான விஷயமாய் பெற்றோர், ஆதரிப்போர் அல்லாத மற்றவர்களும் அதற்கு கூட்டுகள்ள யோசனை செய்பவர்களும் தண்டிக்கப்பட வேண்டுமென்றும் வேண்டிக்கொள்ளுகிறது.

వివాహ విధాన సంస్కరణములు

కే. నటరాజనుగారి యుపన్యాసము

పాట్నాలో వివాహ సంస్కరణ సమితి యనునది ఏర్పడి కొంతకాలము నుండియు పనిచేయుచున్నది. ఆ వివాహ సంస్కరణ సమితి సభ్యులు సమావేశ పరచిన ప్రథమ మహాసభకును ప్రసిద్ధ సంఘ సంస్కర్తలగు కే. నటరాజనుగారు అధ్యక్షత వహించిరి. నటరాజనుగారి అధ్యక్షోపన్యాసమునందు యీక్రింది ముఖ్యవిషయములను ముచ్చటించిరి :—

ఈ సభకు నన్ను గౌరవించి అధ్యక్షునిగా ఆహ్వానించినందులకు మీకు వందనము లాచరించుచున్నాను. బీహారు రాష్ట్రమందు యిటువంటి వివాహ సంస్కరణ సమితిని నెలకొల్పి అఖిల భారత దేశమునకు మీరు మార్గదర్శకులగు చున్నారు. మన దేశములో జరుగుచుండిన సాంఘిక సంస్కరణము లన్నియును చాలవరకు వివాహ విషయమునకే యేదో విధముగా సంబంధించియున్నది.

రాజారామ మోహనరాయలవారు మొట్టమొదట మన దేశములో సహగమనమును మొదలంట రూపుమాపుటకు కృషి సల్పియుండిన దినములలో జరిగిన వాద ప్రతివాదములవల్ల హిందూ వితంతు ఫల దుస్థితి ప్రజలకు బాగుగా విశదమయ్యెను. బాల్యమునందే వితంతువులై నిర్బంధ వైధవ్యము ననుభవించుచున్న బాలికలకు తిరిగి వివాహము చేయుట దూష్యము కాజాలదనియును అట్టి బాలికలకు పునర్వివాహమును చేసిన యెడల అది సశాస్త్రీయమై చెల్లదగినదే యగుననియును శాసించుటకై ఈశ్వర చంద్ర విద్యాసాగరుగారు కృషి సల్పియుండిరి. విధవా వివాహ శాసనము అమలులోనికి వచ్చెను. వితంతు వివాహము న్యాయసమ్మతమైనది. కాని, లెక్కకు మిక్కిలిగా మితిమీరుచున్న యీ బాల వితంతువుల సంఖ్య తగ్గించుటకై నివారణోపాయములనుగూర్చి సంఘ సంస్కర్తలు జిజ్ఞాస జేయ నారంభించిరి.

బాల్య వివాహమే సంఘమునకు పేరుపురుగు

బాల్య వివాహమే అనర్థముల కన్నింటికిని మూలకారణమని సంస్కర్తలు గ్రహించిరి. అతి బాల్య వివాహములు అడుగంటిన యెడల, బాల్య వైధవ్యము దేశములో తగ్గునని యూహించిరి. బాల్య వివాహములు తుదముట్టిన యెడల, భారత జాతి

పరంపరాభ్యుదయము సమకూరునని తలపోసిరి. అదిమొదలుగ సంఘ సంస్కర్తలు నిరంతరాందోళనచేసిరి. ఏతత్ఫలితముగా శారదా ఆక్టు అమలులోనికి వచ్చినది. ఈ శాసనము మనకొక దివ్యాస్త్రము. దీనివలన సంఘ దురాచారములను ధ్వంసము చేసి ఆ దురాచార పిశాచముల బారినుండి మన బాల బాలికలను మనము రక్షింపగలము.

అతి బాల్య వివాహములు హిందువులలోనే అసంఖ్యాతములని యింత వరకును తలంచుచుంటిమి. కాని, పునస్సంధాన వయోనిర్ణయ విచారణ సంఘము వారు దేశమంతటను విచారణ సల్పి ప్రకటించియుండిన నివేదికనుబట్టి చూడగా మహమ్మదీయులలోను క్రైస్తవులలోను యీ బాల్య వివాహములు ప్రబలియున్నవని తెలియుచున్నది. అసెంబ్లీ సభలో జిన్నాగారు ఉపన్యసించుచు మహమ్మదీయులలో అతి బాల్యవివాహములు పెక్కులు జరుగుచున్న వినుటకు తమకే ఆశ్చర్యకరముగా నున్నదని చెప్పియుండిరి. ఈ బీహారు రాష్ట్రమందే అతి బాల్య వివాహములు ఎక్కువగా జరుగుచున్నవనియును, ఇంత యెక్కువగా భారత దేశమందెక్కడను జరుగుట లేదనియును కమిటీయొక్క నివేదికలో వ్రాసియుండిరి. 1921 సం॥రపు జనాభా లెక్కలనుబట్టి చూడగా భారత దేశమంతటిలోను దర్భంగా సంస్థానమందే లేతవయస్సులోనున్న బాలికలు భార్యలైయుండుట యతి విపరీతముగా యత్యధిక సంఖ్యాతముగా కన్పించుచున్నది.

స్వయంవర పద్ధతి

బాలిక తన భర్తను తాను వరించుకొని మనస్ఫూర్తిగా వివాహమాడుటయే దాంపత్యమునకు శ్రేయస్కరమనియెంచి అట్టి స్వయంవర పద్ధతినే ప్రోత్సహించవలయునని మీరు కోరుచున్నారు. కాని బాల్య వివాహములు రూపుమాసినయెడల యుక్తవయస్సువచ్చిన యువతి తన భర్తను తానే అన్వేషించి వరించుకొనగలదై యుండును. కాబట్టి బాల్య వివాహ నిషేధమే అవసరము. ప్రౌఢవివాహమే పరిపాటిగా ప్రబలవలెను. అన్ని అనర్థములును అప్పుడే తొలగిపోగలవు. స్వయంవర పద్ధతి అప్రయత్నముగా అమలులోనికి రాగలదు. చిన్న పిల్లలకు వివాహములు జరుగుచుండినంతవరకును పెద్దల మాటకు వారు అడుదాటజాలరు. పెద్దలు పూర్వాచారముల ధిక్కరింపజాలరు. కనుక ప్రౌఢ వివాహమే మహిళా లోకమునకు మహాప్రసాదము. సర్వానర్థ నివారిణి. ఇటీవల నొక యూరిలో ముదుసలియగు ముస్యారు కడు చిన్న బాలికను పెండ్లాడుటకు సంసిద్ధుడై యుండగా ఆ వివాహ ప్రయత్నమును భంగ మొనరించి బాలికను రక్షింపగల్గితిరి. కాని, ప్రౌఢ వివాహములనే మీరు ప్రోత్సహించే యెడల నిండుప్రాయమువరకును నిరాక్షేపణగా తలిదండ్రుల పోషణయందుండి

విద్యాభ్యాసము చేయుటకు అవకాశ మేర్పడును. యువతులు విద్యావంతురాండ్రయిన యెడల యుక్తాయుక్తములను వారే గ్రహింపగల్గుదురు. సంఘ సంస్కర్తల జోక్య మక్కరలేకుండ వివాహ విధానమంతయును చక్కబడును. కాబట్టి బాల్య వివాహ నిషేధము, స్త్రీ విద్యాభివృద్ధి యివి రెండును నారీలోకము నుద్ధరించుటకు పరమహంస శ్రేయములు స్త్రీ పునర్వివాహముకూడ సందర్భానుసారముగా స్త్రీలే తమ యిష్టానుసారము చేసికొనగలరు. సంస్కర్తలు పూనుకొని సంభాషణములు చేయనక్కరలేదు.

విశుద్ధ దాంపత్యము

ఆధునిక యుగమందు ఆస్తికుడై పండితోత్తముడై ఫ్రెడరిక్ హారిసనుగారు దాంపత్య ధర్మమునుగూర్చి చెప్పిన వాక్యములే నిజతత్వమును నిరూపించుచున్నవని నాయభిప్రాయము.

“ఏగార్హస్థ్యధర్మమును మనము స్వీకరించి కట్టుపడి స్థిరసంకల్పులమై యున్నామో, ఆగార్హస్థ్యధర్మమే అవిచ్ఛిన్నమైనదని శాసించుటకు మన యనంతర తరమువారు పూనుకొనెదరుగాక! సంఘ శ్రేయమును, నీతి మార్గమును కాపాడవలెననెడి భ్రమతో కొందరు సనాతనమైన వేదసమ్మతమైన అవిచ్ఛిన్న దాంపత్యమును విచ్ఛిన్న యోగ్యముగా చేయవలెనని సంకల్పించుచున్నారు. దాంపత్యానురక్తి కష్టసుఖములనే తీతమైనది. దూషణ భూషణములను లెక్కసేయనిది లౌకిక దృష్టితో వర్తించునదికాదు. ఆ దాంపత్య సంబంధమునందు పారలౌకిక స్వభావముకలదు. భౌతిక ప్రపంచమును లక్ష్యముచేయని అధిభౌతిక విశేష మొకటి కలదు. పరస్పర హృదయ సంకోచములు పొడమిన తోడనే ఒండొరులయెడ అనుమానము పుట్టిన తోడనే ఆ దాంపత్య సౌఖ్యము తలక్రిందుగా తపస్సు చేసినను తిరిగి రాదు. అట్టి హృదయ నైర్మల్యము పరిపూర్ణవిశ్వాసము ఆ దాంపత్యముయొక్క అంతరార్థమై యున్నది. దాంపత్య మట్లుండవలసినదే. ఆ గాఢానురక్తి మరణానంతరము కూడ అవిచ్ఛిన్నమే యగును. దాంపత్య సంబంధము అచంచలము. కనుక నది అవిచ్ఛిన్నముగా నుండవలెను. ఇట్టి యూధర్మము ఇట్టి యుత్తమ ధర్మము దాంపత్యమునందు అంతర్గతమై యుండవలెను. లేనిచో సంసారములు యమలోకములై దుర్భరము లగును. మానవ జీవితము నీతిమాలినదగును. వైవాహిక బంధము అవిచ్ఛిన్నముగా నుండవలెనని శాసించుటవల్ల యావజ్జీవము దంపతులు కొందరు కొన్ని సందర్భములలో కృశించవచ్చును. కాని, యీ పరమోత్కృష్టగార్హస్థ్యబంధమును పవిత్రముగా కాపాడి పెక్కు సంసారములను కాపాడుటకై కొలది విపరీత సందర్భ

ములలో దంపత్యాగ్రములు వంతలపాలగుట యవసరమే యగును. యుత్కృష్టధర్మ సంరక్షణార్థమును ధర్మ నిర్వహణార్థమును కొందరు కృశింపక తప్పదు.”

హారిసనుగారు చెప్పిన యభిప్రాయమే సనాతన హిందూమతాధర్మమై యున్నది. కాని, పాతివ్రత్యమును బోధించిన మన మతము ఏకపత్నీవ్రతమునంత నొక్కి వక్కాణించలేదు. భర్త చనిపోయిన భార్య నిరంతర వైధవ్యమున కాలము గడపుట యుత్తమమని శాస్త్రములు నిర్బంధించినవి. కాని భార్యను గోల్పోయిన భర్త మరల వివాహమాడక యుండవలెనని నిర్బంధించి యుండలేదు. వితంతు వివాహము నిర్బంధముగా నందరును చేసికొనవలెనని మనము ప్రోత్సహింపజాలము. పిల్లలుగల వితంతువులు విదేశములందు అరుదుగా పెండ్లాడుచున్నారు. మన దేశమందు బాల వితంతువులు విపరీతముగా హెచ్చియుండుటవల్ల వితంతు వివాహమును ప్రోత్సహించవలసి వచ్చినది. లేనిచో వితంతువులే యధేచ్ఛముగా ఆవిషయమై నిర్ణయించుకొనవలసియుండునుగాని మనము ప్రోత్సహింప నవసరములేదు.

అంతర్వివాహములు

భిన్నకులములలోనివారు అంతర్వివాహములు జేసికొనుట అప్పుడప్పుడు వినుచున్నాము. కాని అట్టి వర్ణాంతర వివాహములుగాని, మతాంతర వివాహములుగాని పెక్కుసందర్భములలో క్రొత్తమరిపెములై యున్నవి. అన్యజాతి స్త్రీనిగాని అన్యజాతి పురుషునిగాని వివాహ మాడినచో నొక క్రొత్తవింత సౌఖ్యము ననుభవింప వచ్చునని యెంచి సాహసించి దూరపుకొండ రెట్లుండునో చూడవలెనని పైకెగ బ్రాకినట్లున్నది. భిన్నకులముల వారైనను భిన్నమతముల వారైనను భిన్నజాతుల వారైనను రెండు కుటుంబములును కలిసి మెలసి చిరకాలము మెలంగుచుండిన యెడల యిచ్చి పుచ్చుకొనుటకు వలయు అవకాశ మేర్పడవచ్చును. పరస్పర పరిపూర్ణ పరిచయజ్ఞానమే దాంపత్యమునకు మూలబీజము. కనుక అట్టి సందర్భ శుద్ధిగల వర్ణాంతర మతాంతర జాత్యంతర వివాహములు శుభప్రదములై హర్షింప దగినవై యొప్పును.

కట్నములు

తలిదండ్రుల దురాశవల్లనైతేనేమి, ముందు వెనుకల నాలోచింపజాలక పోవుటవల్లనైతేనేమి, పేరు గొప్పలకై పెనగులాడుటవల్లనైతేనేమి, మన దేశములో గొప్పగా శక్తికి మించిన కట్నములు సమర్పింపబడుచున్నవి కాని యీకట్నములు దక్షిణాదేశములో ఆడపిల్లయొక్క క్షేమము నెంచి తలిదండ్రు లిచ్చుచున్నారు. అత్తవారింటికి కాపురము చేయుటకై ఆడపిల్ల వెళ్లిన తర్వాత అత్తలు ఆడుబిడ్డల

మద్య ఆడకత్తెరలోని పోకచెక్కవలె కాపురము చేయవలసియుండును. అల్లునికి పెద్దకట్నముతో వచ్చిన పెండ్లికూతురైనయెడల ఆమె అత్తవారింట ఆదరింపబడి గౌరవింపబడును. కాపురమునకు వెళ్లిన తమ కూతుండ్లకు తలిదండ్రులు తరచుగా కొన్ని కానుకలను సమర్పించుచుండవలెను. అత్తవారింటనున్న ఆడపిల్ల కష్టపడునేమోయని యెంచి తమ కూతుండ్లకు కొంత సొత్తునిచ్చుట కలదు. కాని ఆడపిల్లలు విద్యావంతురాండ్రయినయెడల వారు భర్తకొక భారముగా నుండరు. భర్త జీవనోపాధికి భార్య సహకారియగును. ఆర్జించగల భార్య మరింత యాదరింపబడును. విద్యావంతురాలగు భార్య తృణీకరింపబడజాలదు. కనుక ఆడపిల్లలకు మనము విద్యాధనము నొసంగినయెడల, యిల్లు కొల్లబెట్టి కట్నములను చెల్లింప నక్కరలేదు.మన బాలికలకు విద్యాదానము చేసియుండనందులకై నష్టపరిహారముగా మనమిా కట్నములను చెల్లింపవలసినవార మగుచున్నాము. స్త్రీలకుగూడ తండ్రి తన ఆస్తిలోని భాగమును వ్రాసియిచ్చినయెడల అట్టిది న్యాయసమ్మతమగు నిమిత్తమై కే॥ శ్రీ॥ శేషగిరి అయ్యరుగారొక శాసనమును ప్రభుత్వమువారిచే అనుశాసింపజేసి యుండిరి.

భర్త పెక్కుభార్యలను వివాహమాడుట యక్రమమని గృహిణులైయున్న స్త్రీలే అంగీకరించుచున్నారు కనుక వివాహముచేసికొను ప్రతి పురుషుడును తాను తన భార్య జీవించియుండగా మరొక భార్యను వివాహమాడను అని యొడంబడిక చేయవలెననియును అట్టి యొడంబడికను ఉల్లంఘించినయెడల పీనలు కోడు ప్రకారము అతడు శిక్షార్హుడగుననియును విధించునట్టి శాసన మొకటి యవసరమైయున్నది.

కొన్ని విపరీత సందర్భములలో వివాహసంబంధము విచ్ఛేదము కావచ్చునని సర్ హరిసింగు గౌరుగారు తలంచి అందుకొరకై ఒక చిత్తు చట్టమును తయారుచేసిరి. ఇది హిందూమత ధర్మ విరుద్ధమైనదికాదు. ఇట్టి శాసన మవసరమే యగును. ఈ చిత్తు చట్టమును మిారందరును ఆమోదింప గోరెదను.

TAMIL

ஸ்திரீதர்மம்: தமிழ்பாகம்

:o:

இந்திய மாதர் சங்கத்தின் நோக்கங்கள்

1. இந்தியாவின் மக்களாயிருப்பதின் பொறுப்புகளை ஸ்திரீகளுக்கு உணர்த்துவது.

2. எல்லாச் சிறுவர்களுக்கும், சிறுமிகளுக்கும், கட்டாய ஆரம்பப்படிப்பு மூலமாய்க் கல்வி பெறும் பாத்யம் உண்டாக்குவது. (மதத்தைப்பற்றியும் படிப்பில் போதனை செய்யவேண்டும்.)

3. பால்ய விவாஹத்தை நிறுத்துவதும்; கலியாணமான பெண்கள் 16-வயதுக்கு முன் புருஷர்களுடன் வஸிப்பதைத் தடுப்பதும்.

4. முனிஸிபல் சபைகளுக்கும், சட்ட சபைகளுக்கும் ஓட்செய்யும் பாத்தியம் புருஷர்களுக்கிருப்பது போல ஸ்திரீகளுக்கும் கிடைக்கும்படி செய்வித்தல்.

5. முனிஸிபாலிடிகளிலும் தாலூகா போர்ட்டுகளிலும், லோகல் போர்ட்டுகளிலும், மாகாணச் சட்ட சபைகளிலும், இந்தியச் சட்ட சபையிலும், ஸ்திரீகளுக்குப் போதுமான பிரதிநிதிகள் பெறுதல்.

6. ஸ்திரீகள் ராஜாங்க சபை (Council of State) அங்கத்தினரைத் தேர்ந்தெடுப்பதற்கும், ராஜாங்க சபை அங்கத்தினராயிருப்பதற்கும் உரிமையை அடைதல்.

7. பாத்யதைகளிலும், முன்னேற்றத்திற்கு வேண்டிய மார்க்கங்களிலும் ஸ்திரீகளுக்கும், புருஷர்களுக்கும் ஸரிஸமத்துவத்தை நிலை நிறுத்தல்.

8. மனைவிகளாயும் தாய்மாராயும், இனிமேல் இந்தியாவை அரசாளப் போகும் இந்தியரை ஸன்மார்க்கத்தில் வளர்க்கும் கடமை ஸ்திரீகளுடையதாகையால் இந்தியா தேசத்தின் முன்னேற்றம் ஸ்திரீகளின் முயர்ச்சியால்தான் நிறைவேறும் என்பதை ஸ்திரீகளை உணரச் செய்வது.

9. தங்களுடைய ஆத்ம அபிவிருத்திக்காகவும், படிப்புக்காகவும் மற்றும் பிறருக்கு ஸேவை செய்வதற்காகவும் ஸ்திரீகளை ஸங்கங்களாகச் சேர்ப்பது.

மெம்பராதல்

மேற்படி கொள்கைகளையும் இந்த சங்கத்தின் அமைப்பையும் அங்கீகரிப்பவர்கள் அங்கத்தினராக ஆகலாம். இந்தக் கொள்கைகளையுடைய ஸ்திரீகளின் கூட்டங்களை இந்திய மாதரின் சங்கத்துடன் கிளைச்சங்கங்களாகச் சேர்த்துக் கொள்ளலாம்.

சங்கத்தின் அமைப்பு

இந்த சங்கத்திற்கு ஒரு தலைமை ஆபீஸ், எழும்பூரில் **பாந்தியன் கார்டன்ஸ்** என்ற இடத்தில் இருக்கிறது. 1917-ஆம் வருஷம் மேயீ 8-ஆம் உ இந்த ஸங்கம் ஸ்தாபிக்கப்பட்டது. அன்று முதல் மிகவும் விமர்சையாய் வளர்ந்துகொண்டு வருகிறது. இப்பொழுது 72 கிளைச் சங்கங்களும், 24 வேலை செய்யுமிடங்களும், 4000 மெம்பர்களும் இருக்கின்றனர்.

கிளைச் சங்கங்கள் கூடியவரை அநேக ஸ்தலங்களில் ஸ்தாபிக்கப்பட்டு வருகின்றன. இந்த கிளைச்சங்கங்கள் அங்குள்ள ஓர் காரியதரிசியால் நடத்தப்படும்.

ராஜீய **விஷயங்களில்** இச்சங்கம் சட்டசபை மூலமாய்ச் சீர்திருத்தங்களுக்காக வேலை செய்யும். இந்தச் சங்கத்தின் நோக்கங்களும் போக்குகளும் வேலைகளும் மத அனுஸரணையுடன் நடத்தப்படும். ஆனால் மதப்பிரிவுகளில் த்வேஷம் கிடையாது.

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போதனை நிர்வாக ஸபை

எல்லாக் கிளைகளின் காரியதரிசிகள்

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இந்திய மாதர் ஸங்கம் மெம்பராவதற்கு வருஷச்சந்தா குறைந்தது		ரூ.	1	0	0
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மற்றவர்களுக்கு	,,	,,	5	0	0
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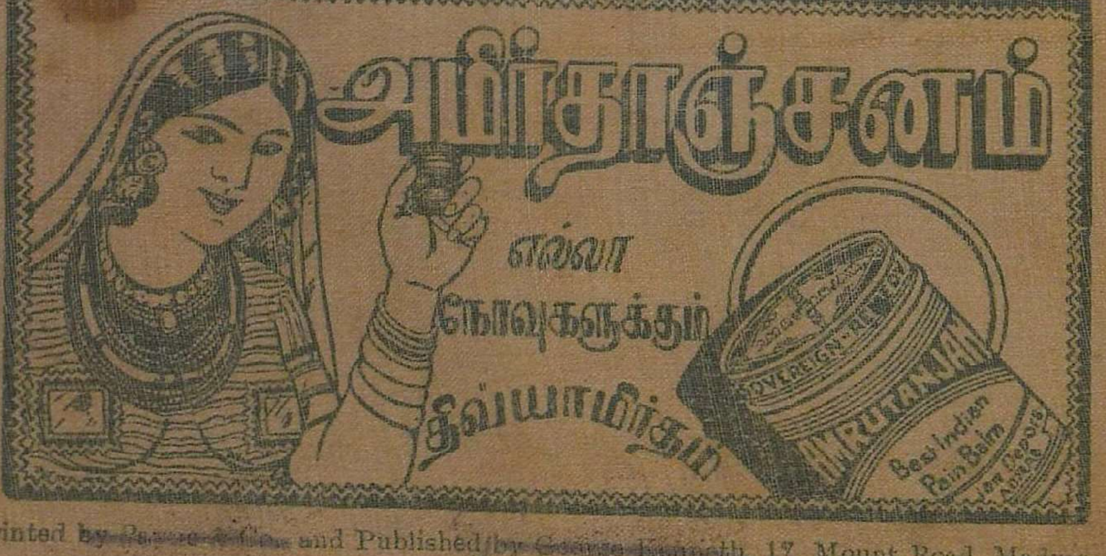

Printed ~~by ......~~ and Published ~~by George Kenneth~~, 17, Mount Road, Madras.